

THE KĀSHMĪRĪ RĀMĀYĀNA
COMPRISING THE
ŚRĪRĀMĀVATĀRACARITA
AND THE
LAVAKUŚAYUDDHACARITA
OF
DIVĀKARA PRAKĀŚA BHATTA.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM
IN ENGLISH BY

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ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for CARITAM, read CARITA.

Page 2, Verse 14, read sōtān¹.

„ 5, In footnote, read pōlh².

„ 6, Verse 69, read wuchān.

„ 6, Verse 72, read Ojudyā.

„ 6, Verse 74, read kbpān.

„ 8, In title to Chapter 4, read MĀRICA.

„ 20, Verse 259, read sīrī khot³ lob⁴.

„ 24, Verse 294, read 'mě.

„ 26, In Heading, read KĀNDA.

„ 29, Verse 369, read warn.

„ 35, In Heading, read KĀNDA.

„ 35, In the title to Chapter 26, read VĀLI.

„ 40, In Heading, read KĀNDA.

„ 42, Verse 545, read shurāh shěth.

„ 44, Verse 573, read Wasanth.

„ 45, Verse 585, read kānd¹.

„ 66, Verse 883, read īsan.

„ 71, In the title to Chapter 48, read HANUMAT.

„ 97, Verse 1255, read Wölmīki.

„ 99, Verse 1277, read shēnashcar.

„ 111, Verse 1461, read vūtsh²kh ākāshē-wöni.

„ 129, Verse 1646, read Waikunṭh.

INTRODUCTION.

DURING my stay in Kashmir in the year 1893 I often heard of the existence of a Rāmāyaṇa in the Kāshmīrī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhatta, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhajivana Simha, who, according to Hariścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōjawār (Skt. *Gulikāvālikā*) Quarter of the City of Śrinagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Pandit (afterwards Mahāmahopādhyāya) Mukunda Rāma Śāstri, who was assisting me in the preparation of my Kāshmīrī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmīrī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrinagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.¹

After the text had been carefully compiled and collated by Pandit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

¹ A concordance of the two texts is given in the second Part of the Kāshmīrī Dictionary, published by the Asiatic Society of Bengal in 1924.

Rājānaka's poem entitled the *Siva-Pariṇaya*.¹ In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmīrī Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmīrī as spoken by Pāṇḍits in Śrinagar.

The language of the poem is the modern Kāshmīrī described in the usual grammars. There is only one important divergence. In Kāshmīrī, as now written, the present participle of every verb ends in ān, as in karān, doing. In this poem, it ends either in an or in ān as required by the metre. Thus, karan or karān. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, góbarō, is for góbar, O son; karayō is for karay, I shall make for thee; kotū is for kot^u, where ?; kasū is for kas, to whom ?; and so on through the rest of the song.

Forms such as lasiyēy (verse 425) and gatshiyēy (496) may perplex a beginner in the study of the language. They should be analysed as lasi-y-ēy and gatshi-y-ēy, in which the y is the suffix of the dative singular of the second personal pronoun, and ēy is for ay the suffix with the meaning 'if,' in which the a has become ē under the influence of the preceding y. Lasiyēy therefore means "if she survive for thee (a *dativus commodi*)", and gatshiyēy means "if (thine own life) is desirable for thee". In verse 531, kor^u is a village form for kod^u, and has no connexion with karun, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Pāṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmīrī verse, stress accent has usually superseded quantity², so that,

¹ Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

² This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition of *Lallā Vākyāni*, and I need not repeat what is there said.

while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, ... ˘ — — —, ˘ — — —, ˘ — —. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metro, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Bahr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Mahmūd Gāmī's *Yūsuf Zulaikhā*, published in the ZDMG., XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following:—

1. a. Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pōlōd¹* (19), scanned as — — ˘ (cf. No. 6), *lācār* — — (29, cf. No. 8c), *sampanan* — ˘ — (12), *gardūñ^a* — — (16, cf. No. 6) and *rost^u* (16, 1239), scanned — or — ˘ (cf. No. 6).

b. As a rule, conjuncts of a consonant plus y do not lengthen a preceding vowel by position. Thus *satakyau* ˘ ˘ — (11), and *patyum^u* ˘ — (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bōmbara* ˘ ˘ ˘ (190, so 184); *chambas* and *phambas*, both ˘ — (1014); *kambar* ˘ — (882); *sambōj^u* ˘ — — (977, so 574, 1289); *yēmb^arzal* ˘ — — (184); but *pampōsh* — — ˘ (648, cf. No. 8a); *sōmbōruk* — — — (777);

languk^u ˘ — — (607, cf. No. 6); *mangyūm* ˘ — — (612); *prangas* ˘ — (1147); *tēngal* ˘ — — (1082); but *sankāt* — — (419); *nēngalān* — — ˘ (415);

gāndith ˘ — — (86, 852), but — — (882); *kandyau* ˘ — — (1210);

andar ˘ - (53, 609, *et passim*); mandačhana ˘ ˘ ˘ (1241); sōndarāh ˘ ˘ - (351); tasandis ˘ ˘ - (961); tsandan ˘ - (692, 1080); wanday ˘ - (1079); yindarzīth ˘ - - (872); zinda ˘ ˘ (1260, so 849);

kahanza ˘ ˘ - (766, cf. No. 5a); tasanzau ˘ ˘ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, achiv wuch ˘ - - and namith bēh wuch wanān ˘ - - - ˘ - (11), and so elsewhere. In bēh the syllable is closed, as the h is part of the word; but a syllable ending in *hā-ě-mukhtāfi* is not treated as if closed. This is most common in parts of the verb substantive, such as chuh, chēh, both of which scan as ˘, *e.g.*, in 13, 48. If these words scan as long, it is under rule 5a.

3. a. An open syllable with a short vowel usually scans as short, as in na ˘ (74); tsě ˘ (21); āsi - ˘ (18); ka-ras ˘ - (170); pātāla ta-la - - ˘ ˘ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in gam-ō-shödī ˘ - - - (24); gatshan ālam-i - ˘ - ˘ ˘ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in gatshun āsiy ˘ - - - (21); bāgas andar - - ˘ - (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in n. Thus, dēshēn na zāth - ˘ - - (258, cf. No. 5a); nidarshēn hōwun - - ˘ - - (260, cf. id.); timan nish - ˘ - (1753, cf. id.). On the other hand, we have cases like kārin pāray, scanned ˘ ˘ ˘ - -, for which see No. 9b.

4. a. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus sūtin is ˘ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have bāhan ˘ - (742); khōwor^u ˘ - (552); yūtuy ˘ - (633); būtarāth ˘ ˘ - (504), but - ˘ - (595).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have butarāth ˘ ˘ - in 585. Similarly, in the reverse way, mangani - ˘ ˘ becomes mangānē - ˘ - in 1393, and trāhi - ˘ becomes trāhē - - in 1403.

5. a. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus akis ˘ - may, if

the metre require it, be read as if it were akkis — —. This is very common, occurring in line after line. Typical examples are:— atha — — (724), but athawās — — (737); biyē, twice in 671, once — —, and once (written bīyē) — —; dasta, and basta both — — in 573, cf. dudasta and sēdasta, both — — in 1351; gayē — — (607); gatshān ūlam-i — — — — (722, cf. No. 3b); gatshiyēy — — (496, 840); kahanza — — — (760, cf. No. 1c); kām¹ — — (184); kruh — — (885, cf. No. 8d); mārani — — (424, 546); mutsārlīn — — — (141); nīdarshēn hōwun — — — — (260, cf. No. 3c); samāph — — — (1730, cf. No. 8a); sulanbīn — — — — (1129); ta dān — — (1281); tīman-nish — — — (1753, cf. No. 3c); yitha — — (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in rāma rāma — — — — (182, etc.); sāta sāta — — — — (1365); wāra wāra — — — — (1731). In trāhī trāhē — — — — (1403), the scansion is indicated by the spelling (cf. No. 4b).

b. What may be called metrical metathesis occurs in mahā (735), scanned — —; but mahāryosh^a — — — — (1081).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in bīth^a — — (982); kām¹ — — (see No. 5a) (184); ūs¹ yūts^a — — — — (1332); rūd^a — — (601). Often it is impossible to say whether they are counted or not. Thus yūts^a quoted above may be counted either as — — or as —. So lāg¹ thāh — — — — or — — (546); push¹rin — — — — or — — (141); rēsh¹ ak¹ — — — — or — — — — (551); sond^a (56, cf. 1c) and other similar words — — or —.

Sometimes a *mātrā*-vowel is certainly not counted, as in būz^a — (592). This is frequent at the end of a line, as in ānd¹hīr^a — — — — or — — (982); bīth^a (rhyming with Yindarzīth) — (872); dīth^a (id.) — (699); sānd¹ pōth¹ — — — — or — — — — (1332); thōth¹ — (1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, biyē — — for — (671); mandachana — — — — for — — (1241); satakyau — — — — for — — (11); tsandrama — — — — for — — (1188); yēll — — — — for — (144), but — — (see No. 5a) in 147.

8. a. As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as — —, provided the next word begins with a consonant. Thus, ūv lagī — — — — (607); ganj push¹rin — — — — — (141); gōs kindras — — — — (144); lūkh kahanza — — — — — (cf. No. 5a) (760); manz tim — — — — (603);

nāv Lankā - - - (607); nēr kar - - - (481); sakth tyuth^u ās - - - (417); samāph kar - - - (cf. No. 5a) (1730); sawār pyāda - - - - (cf. No. 9a) (1323); zanmī prōwuth - - - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār ās¹ - - - (460); khūn az - - - (814); kōpyōv ākāsh - - - (170); lōl akh - - - (751); nast almā-sūc^u - - - - (1268); nāv ḫsus - - - (317); pampōsh āsam - - - - (648); yād ḫsiy - - - (667).

c. But this rule is very laxly followed, and, in Kāshmirī, the addition of the extra short vowel is really optional. Thus we have butarāth kānd¹ - - - - (585), but būtarāth sōry^u - - - - (595); gōs dikh - - - (235), gōs tsandrama - - - - (1188), but gōs dubāray - - - - (800), and gōs mōl^u - - (815); kān wuch - - (552); mangyūm kyāh - - (cf. No. 1c) (612): sūty pānas - - - - (943), but sūty rūd^u - - - (904); zamīn Sugrīv az - - - - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - - - (350); kruh tot^u - - - (885); z^gny mōsum - - - (1384).

e. The modern Kāshmirī Present Participle ends in -ān, but the old language had also the termination -an. Thus, karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchān gatsh - - (10); wuchān āsam - - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svara-bhakti*). Examples are āphtāban - - - (1273); āsmānas - - - (878); hukmrōnī - - - (1133, 1137); shēstras - - - (1113); pyāda - - - (1323); yistāday - - - - (950). Occasionally this is indicated by the spelling, as in ar^ath - - (for arth) (1187); hukum - - (for hukm) (1186), while we have hukm - -, without anaptyxis, in 1185; jal^ad - - (770); kar^am - - (581); wast^ar - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, ditin dānas - - - (1734); dyutun Lōhūr - - - - (1738); kādin kāh sās - - - - (1740); kārin pāray - - - - (221, 253); lodun Sugrīwas - - - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, *khoṭ^unam yuth^u bōh dēshēn*, which should scan u u - u u u - - , must be read as if it were u - u u u - - u ; and in 425 *lasiyēy* occurs twice, and the first time must be read u u - u , and the second time u - - - - .

Occasionally a line begins with a trochee instead of an iambus. Examples are *sarv-i-kad* (353), where we have - u - instead of u - - , and *hēr-sōṭhkūc^u* (571) - u - - instead of u - - - (cf. No. 8a) *sōrga-manza* (1567) - u u u (cf. No. 1c) instead of u - u u .

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have *jigaras dādi sastis*, which scans, u u - - u - - , but must be read as u - - - u - . The word *jigaras* being read as if it were scanned u - and *dādi sastis* as -- u - .

Similarly, two contiguous vowels are occasionally telescoped into one as in *dashā āyēs* (420), which must be scanned u - - - .

Now and then we come across rhymes that would not be allowed in India Proper. Such are *tim* rhyming with *kām¹* (795), *kād* rhyming with *tār* (632), and *Yindarzīth* rhyming with *dīth^u* and *bīth^u* (699, 872). The last two (*kād* and *Yindarzīth*) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Bahr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accents employed in recitation have been kindly marked for me by Pandit Nityānanda Śāstri, the Head of the S.P. College in Śrinagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ^ —

Kusalyāyē-hāndī gōbarō
karayō gūra-gūra

210.

kotū gōhám ts^uh mē trōvith
kasū hēka hāl bōvith
ás¹ kasū māti-thōvith
karayō gūra-gūra

211.

lagayṓ pót^u-tsháyě
 híy kúr^uthas bōh záyě
 náras wóth bōh láyě
 karayṓ gúra-gúra 212.

mě dápyōv Ráma rāja
 khōsh gōy na óra-máji
 ādanáki síra-báji
 karayṓ gúra-gúra 213.

tsě púr^utham bürza-jáma
 bōh tshádath gáma-gáma
 parayṓ Ráma Ráma
 karayṓ gúra-gúra 214.

In the following, there are four accents to a line:—

háryéy bōz pōshénúlūn^u bōla-báshě
 áshé-rastěn gāsh haiý áv 1102.

dám chuh duniyáh tsatith wálawáshě
 zála lág¹ rázahams kathi kán tháv
 Ráma-júv¹ shéch¹ haiý lüz^u ánda-gáshě
 áshé-rastěn gāsh haiý áv 1103.

brūthím^u ásh chéy něnd^ari náshě
 sěnd^ari-tham són^u ágán tsáv
 hada-róst^u dila tás kar táláshě
 áshé-rastěn gāsh haiý áv 1104.

lalawún lāla-phól^u ma kar shúr^u-báshě
 sulawún sulavíth hál tas báv
 mōlawáni gatshi nyún^u phölawáni gáshě
 áshé-rastěn gāsh haiý áv 1105.

pātála khot^u kína woth^u ákáshě
 prakáshě tasandi-súty dāg haiý dráv
 náv chus azaláyě abadáki gáshě
 áshé-rastěn gāsh haiý áv. 1106.

Although the whole Kāshmiri poem roughly corresponds with Vālmīki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmīki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvāna from her birth until his death. According to our poet, Mandōdari was originally a fairy (parī, i.e. *apsaras*) who took human form merely to compass Rāvāna's destruction (Verse 1033). Rāvāna took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandōdari, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandōdari never ventured to tell Rāvāna of this, though, when he brought Sītā to Laṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmīki, is very widely spread. In the *Adbhuta Rāmāyaṇa*,¹ although said to be the daughter of Mandōdari, Rāvāna had nothing to do with her begetting. Mandōdari became miraculously pregnant, the goddess Laks̄mi becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,² Rāvāna had insulted an ascetic princess, named Maṇimati, who, out of revenge, became in her next birth his and Mandōdari's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandōdari, but it is doubtful whether her father was really Rāvāna or was Daśaratha, who is stated to have introduced himself into Rāvāna's harem in disguise.³ In the

¹ See *Bulletin S.O.S.*, IV, 13ff.

² Parvan 63, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

³ See A. Zieseniss, *Die Rāma Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandōdari was Daśaratha's wife, and was mother of Rāma and Laksmana. Daśaratha had promised Rāvāna a boon, and the latter demanded Mandōdari in fulfilment of it. Unknown to Daśaratha, Mandōdari, by magical means, created an exact replica of herself, which Rāvāna took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

Javanese version of the story, however, she is the daughter of Rāvana and Mandodari. The latter, learning that she is fated to become the wife of Rāvana, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.¹ In the Tibetan Rāmāyaṇa, she is the daughter of Rāvana by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.² In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indraśit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki's *Uttara-kāṇḍa*. This begins with a long account of the birth and exploits of Rāvana,—what Professor Jacobi calls the “Rāvaneīs”. In the Kāshmīrī poem, this is all transferred to the *Sundara-kāṇḍa*, being inserted into the episode of Hanumat's visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaneīs. In the Vālmiki *Uttara-kāṇḍa*, after the Rāvaneīs, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kāṇḍa* concludes with the account of Sītā's disappearance, Laksmana's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmīrī account of the miraculous birth of Kuśa.

¹ See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in “Der Indische Kulturreis”, München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvana, id., note 328, p. 260.

² See F. W. Thomas, *A Rāmāyaṇa Story in Tibetan from Chinese Turkestan* in “Indian Studies in Honor of Charles Rockwell Lanman”, p. 198.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divâkara's poem as given in the text here printed.

SUMMARY OF THE POEM.

I. THE RAMĀYĀNA.

BĀLA KĀNDĀ.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Āṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyī is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhya. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyī. Each of these gives half her share to Sumitrā. In process of time, Iśvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyī, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasistha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.¹ Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.²

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatruघna. General rejoicings.

7 (140-143). On the way back to Ayodhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayodhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

¹ The Kashmiri form of the name is "Mörinj," which it is interesting to compare with the Malay "Martanja" (Zieseniss, 29, 85).

² The fact of the telling is stated, but the story is not given.

AYODHYĀ KĀNDĀ.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. . He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.¹ Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatruघna and Bharata, Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

¹ Verse 166 is repeated in verse 282, and is here clearly out of place.

14 (230-242). The story of Śrāvaṇa. Daśaratha tells how he once accidentally killed Śrāvaṇa who was fetching water for his blind parents. They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins ?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.

16 (262-272). Bharata and Śatruघna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Dāṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatruघna all lament, but Bharata hastens to the Dāṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyī comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he re-proved Lakṣmaṇa.¹

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,² but on one particular day he does not

¹ Apparently a reference to V. Rām. II, xcvi, xvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

² This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,

appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARANYA KĀNDĀ.

19 (312-320). Rāma introduces Sītā to Ahalyā,¹ and the three visit Agastya.² The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavati]. Sītā is annoyed by a crow,³ which is driven away by Rāma with an arrow made of darbhā-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasi [Sūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Sūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmacide owing to the death of Śrāvana, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvarī, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

¹ Not in V. Rām.

² V. Rām. III, xiiif.

³ V. Rām. II, xv.

insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343–368). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in 'woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369–404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rāksasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvaṇa appears to Sītā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Laṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405-431). Jaṭāyu hears of the rape. He bursts open his cage (sic) and hastens to the spot. He threatens Rāvaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvaṇa's ten heads and twenty arms. Rāvaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.¹ Rāvaṇa does so. Jaṭāyu falls to the ground, and Rāvaṇa again flies off with Sītā into the sky. He carries her to Laṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvaṇa puts Sītā in the charge of Mandōdari.

Sītā is really the daughter of Mandōdari. When she was born, it was prophesied that she would kill her father (Rāvaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Laṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandōdari asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

¹ All this is very much confused, but I think I have got the right meaning.

born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her¹].

25 (432-443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.² As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [*i.e.*, they find Sītā gone]. They wander searching and weeping, and at length come upon Jatāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIŚKINDHYA KĀNDĀ.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rāksasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

¹ This part of the story is continued in § 32.

² Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rāksasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Rsi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Āṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vāli admits the sin, confides Aṅgada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀNDĀ.

27 (513-566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other¹ they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jatāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jatāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jatāyu's fate and of the rape of Sītā. Sampāti, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys deserv the peaks of Laṅkā, and discuss how they are to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

¹ In the Tibetan Rāmāyaṇa, each holds the other's tail (Thomas, op. cit., p. 202).

is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Laṅkā. A great python¹ is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself²). Then he enters the city in search of Sītā.

28 (567-589). Hanumat views Laṅkā. Description of its magnificence. It was built by Dhanēśa³-Kumāra (i.e., Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmī. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāgīr*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat's surprise and astonishment.

29 (590-618). Nārada meets Hanumat and tells him the history of Laṅkā.⁴ Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story⁵ :—

¹ Sunhikā, V. Rām. V, 1.

² In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.

³ Dhanēśa of the poet. ⁴ Not in V. Rām.

⁵ The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx, but there is no mention of Laṅkā. It is briefly referred to in V. Rām. III, xxxv. In the Kathāsaritsāgara, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Laṅkā. It is a Kashmir work.

Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāta tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.¹ As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarna. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, viz., Vibhīṣaṇa, and last of all, Vaiśravaṇa.² These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

¹ According to V. Rām. VII, ix, she was Kaikasī, daughter of Sumāli, but was simply sent by Sumāli, and was not taken out of the water as above described. The son, not named above, was Viśravas.

² According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandōdari had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhīṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhīṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugrīva's orchard. News is brought to Sugrīva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hānumat describes her condition.

YUDDHA KĀNDĀ.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.¹ Then Varuṇa tells him the following story² :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

¹ North of Kashmir is the 'Sand Ocean' of the *Nīlamata*.

² Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhīṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhīṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.¹

42 (831-840). Rāma's army approaches Lankā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sitā.

¹ In the V. Rām. Vibhīṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there,¹ picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśoka-wood.

46 (901-933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.² Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.³

47 (934-953). Rāvaṇa in despair goes to Kailāsa, and appeals to Śiva for help.⁴ Śiva gives him the Makēśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

¹ The episode of Kālanēmi is referred to *en passant*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Suṣēṇa, who tells of the herb.

² According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who smote the latter with the magic arrow.

³ According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghaṭikās*; after that he must go on, as he has an engagement, and is already late. Rāvana retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his guru Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandodarī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wāh Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāma hesitates about Sītā. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandodarī as to what is to become of her. Mandodarī consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarî addresses Râma, and intercedes for Sîtâ. She explains how she (Mandôdarî) was a heavenly damsel, and was married to Râvañâ merely as a pretext (for his destruction). "Sîtâ was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarî brings Sîtâ to Râma. He addresses Mandôdarî kindly and bids her return to Lañkâ. As he walks away, Sîtâ joins him. Râma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Râma's love, (3) because everyone will know that she has been a woman alone in Lañkâ, and (4) because he (Râma) no longer cares for her.

Sîtâ calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Râma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Môha-mâyâ¹ approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sîtâ emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

¹ I.e. the Sîtâ, who had been carried off by Râvañâ. The poem follows the *Adhyâtmâ Râmâyâna* in maintaining that Râvañâ never carried off Sîtâ at all, but only an illusive form (*Môha-mâyâ*) who resembled Sîtâ, and was miraculously created, in order to save the real Sîtâ from defilement. It was this illusive Sîtâ who was captive in Lañkâ, and who entered into the fire. She was consumed, and the real Sîtâ came out from it.

UTTARA KĀNDĀ

56 (1098-1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102-1109). Sumitrā's song.

58 (1110-1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119-1127). Sumitrā's song of welcome.

60 (1128-1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUŚA.

61 (1138-1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamedha sacrifice and gives a potion to Sītā. The pearl (*i.e.* a son) comes to take its place in the oyster-shell (*i.e.* the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143-1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145-1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.¹

¹ This story of the sister-in-law is not confined to Kashmīr. It is also found in the Rāmāyaṇa of Candravati, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyi, and was named Kukuā. See Dineshchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Klikēwi, *i.e.* Kaikēyi (Zieseniss, op. cit., pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Goṭakju (*i.e.* Kaikēyi) draws a picture of Rāvana on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khtēr version from Cambodia, a Yaksini, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvana on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz : (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīki's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyaṇas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandodarī's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmīki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tisya, on a Thursday. The glorious future portended

by these facts. Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmīki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmīki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmīki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.¹ Vālmīki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmīki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmīki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whom-ever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess.

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamēḍha.² The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

¹ So the Malay Rām. See Zieseniss, op. cit., pp. 61, 105. The same story is found in the *Kathāśaṅkāra*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, op. cit., p. 208).

² We have already had one Aśvamēḍha in chapter 61.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401-1460). Rāma, accompanied by Āṅgada, Sugrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying “Nārāyaṇa! Nārāyaṇa!” The boys, laughing, carry off his crown, and go home wearing it awry.¹

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma’s corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma’s corpse. Sītā’s lament over it.

76 (1498-1539). Sītā’s grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Vālmīki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

¹ According to the Javanese Rāmāyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmīki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmīki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmīki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdari) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmīki comes to Rāma and offers to remonstrate with Sītā.

82 (1637-1677). Vālmīki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmīki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an Aśvamēdha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Ṛṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatruघna to fetch Sītā. Śatruघna goes to Vālmīki, and asks him to persuade Sītā, and to bring her to the sacrifice.¹

84 (1692-1723). Vālmīki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmīki will curse her. She does ultimately go to Ayōdhyā with Śatruघna and Vālmīki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Ṛṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (*i.e.* the earth). The ground splits open, and the Earth

¹ According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *sati* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelès, op. cit., pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmīki), and he tells them that it is in Shenkarpōr that she descended. It is a place a *kōs* distant from Kurīgām.¹ "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmīki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvatī, and Lava King of Lahōr (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

¹ Professor Nityānanda Śāstrī informs me that Kurīgām is in the Kulgām Tahsil of Kashmir and is about forty miles from Śrinagar. Shenkarpōr (i.e., Śāmkarpura) is about four miles distant from Kurīgām and is in the Anatnāg Tahsil. Shenkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anatnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762-1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.¹

¹ Verses 1765-1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

I.

ATHA SRIRĀMĀVATĀRACARITAM.

BĀLA KĀNDĀ.

I. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāñi*, $(6+4+4+2) \times 4$.]

kür⁰kh zagi-hünz⁰ rachäkörī
Rāma-Lākh'mana autöri āy 1.

lág¹ větāras zagi-händ¹ söriy
zagi-handi-putshy tím zanmas āy
zagi-nishč gá¹ rākhēs söriy
Rāma-Lākh'mana autöri āy 2.

s̄yrukh Gōvinda Gōwardhana-döri
prāna-rūpa-dwāran bar dina ākh
tāth¹-manz wuchukh Mādhawa-Murörī
Rāma-Lākh'mana autöri āy 3.

Zanakh-rāzüñ⁰ hāy wana-höri
Dashērath-rāzas gāsh kyāh āv
yishṭa-dina pūrin brōhman söriy
Rāma-Lākh'mana autöri āy 4.

karith rāzas Kíkí rözi
won⁰nas rāj Baratas thav
bürza-jāma walith kür⁰th tayörī
Rāma-Lākh'mana autöri āy 5.

rūpa-sūty chěkh rūpa-kōmörī
shěkt⁰-sūty mōkti-rūph baktēn häv
manas-kun kan yēmau döriy
Rāma-Lākh'mana autöri āy 6.

wōpawās kārⁱ bōvⁱ
 sāri wōpadⁱ vratn timau
 tsōdāhan wār^h Rāma-Lākh^h mana autōri īy
 trāwū pānō nēth ahankōri
 ahankāras nāsh pēv nāv
 nēshⁱphālⁱ kārⁱ sōrⁱ tāmⁱ ahankōriy
 Rāma-Lākh^h mana autōri īy
 tsēth-pawanūc^ü rēh kamāyidōri
 mag^an may gatsh ogun sandarāv
 góra-rastēn pad kamav dōriy
 Rāma-Lākh^h mana autōri īy

(Metre, Hazaj, - - -, - - -, -)

wuchan gatsh kyāh yih wūtsh^h
 duyī tsūj^ü luj^ü yinē nūv^a pōrⁱzōnī
 achiv wuch lōlacyau satakyau kanau bōz
 namith bēh wuch wanān kyāh Shiv shāmī
 hēchith būzith wuchith lāgun^h pazyō on^h
 phalis chuy hyol^h hēlis chuy sampanan
 panun^u dam chuy ganimath bōz yih r^h kath
 chuh brūthyum^u brōth rōzan chuy patyuna^h
 z^h dōh sōntānⁱ ganimath chēy jawōnī
 wawakh yiy tiy t^h lōnakh yār-i-jōnī
 rath^an chuy dam panun^h suy rathi khārun
 rath^an yēli rāvi bē-hōsil chuh thārun^h
 rath^an rātsh^hrun sō-bōz^h-sūty s^h
 thawus bar-dārē dīth gardūn^h thārun^h
 rath^an chuy dam panun^h khārun^h
 tamyuk^u kaimath manuk^h mālāsh^h
 kadür^ü yēmⁱ zōn^h pānas-nishē
 suh yōdwai ā ahōt^h r^h sampanas
 panjar pōlōdⁱ
 khaṭun gatshī

gatshiy hösil yih kētshāh yētsh tsē āsiy diyiy darshun dila-nishē vyād kāsiy	20.
gatshun āsiy tsē yot ^u tot ^u wātanāviy gupith pātāla-tala ākāsh hāviy	21.
thavus bar-dārē dith chukh pāna dēwār wuchakh bāgas-andar kyāh gul ta gulzār	22.
trapith nav dār thav prazalun ^u hēiyi dīph tsaliy malatsār dēshēkh Vishnu-sond ^u rūph	23.
samay dīshith ma sampan shād-u-gamgīn gam-ō-shödī wuchakh öyin-ba-öyin	24.
wuchun samsār kyāh bram böz ¹ hāwān asōra-varna manōshēn khōtsanawān	25.
asath wān ¹ wān ¹ suh yot ^u -tāmath niwan dil patav-lākan wuchan tath kēh na hösil	26.
ma kar aparād yād kath thav ts ^h sath zān asata-nishē tsal manōshē-sond ^u phal chuh santān	27.
achiv wuch böz kanau tas rāza-sānd ¹ kār yēmis rāzas göbur zāmot ^u chuh autār	28.
sapon ^u lācār suh shāpas-nishē ts ^h thav kan ma gatsh yüts ^u tēz ts ^h kar parhēz pāpan	29.
dagābōziyē ts ^h yot ^u tot ^u khōtsh zi path rōz dayē-gath sath-sariūc ^u wath sāra-kath böz	30.
halab-shīshēs tsaliy bōzana-sūtin khay asath trövith satas-sūtin karun lay	31.
karun yēkrāj rākhēsa-bōz ^u nishin man shēran gatsh Yishōras yitha gav Vibhīshēn	32.
ma tas khōtsus satas-sūtin sapan pūr ^u asath yod ^u bōz ^u tsē āsiy dūrl tsal dūr	33.
poz ^u -ay bēgāna āsiy rath wandus rath karly prath-jāyi poz ^u pānay raphākath	34.

satūc^u yētsh bar Sadāshiv chuy satas-sūty
ts^ah sath sōpan wuchan gatsh yin gatshan kūtⁱ 35.

sōyētsh Sītā satuk^u sōth^u Rāma-Lákhi^{man}
hēmath Halmoth^u asör Rāwun chuh dōrzun 36.

shēmīth shēmshēr ts^ah wōrāgūc^u karun tēz
tsaṭus gardan chuh dushman kar ts^ah parhēz 37.

khēmā khanjar gandīth Lankāyē tshārun
siper shōba-wāsanā hēth daity mārun 38.

giyānuk^u jāma chuy sāmāna r^atⁱ gōn
Angud Sugrīv Zāmōwan Vibhīshēṇ 39.

prakrēth Kīkī sōyētsh zānun Sumitrā
dar^am Dashērath Kusalyā karma-līkhā 40.

zarā santōsh dil-wōpadīsh wan-wās
gatshith ada Rāma lūbacē Lōki kari dās 41.

chēh kāmūc^u kōl tar^an^u tsakh dith karun band
vētsāracē wati pakh zahras gatshiy kand 42.

wanun kath bōz Day zānun panun^u vīr
asör malatsār gālun¹ gōra-shēbd dis tīr 43.

anun bal gōr panun^u tshal hāvi say hēr
khasakh ākōshⁱ hrēdayēki kōcē-kinⁱ phēr 44.

yih kēh rāviy tih chuy pānas nishē tshār
labakh tēli yēli tsātīth trāwakh ahankār 45.

manath Mandōdarī chēy yintizāras
ma kar mashērab wuchun satakis shēhāras 46.

surawun sūra-sūty öyīna hyuh^u man
Tsaturbhuz Vishṇu dēshēkh mōkth ts^ah sōpan 47.

gōrav gūnd^umūts^u chēh wath kath bōz ts^ah kan dār
chuh kyāh rōzun chuh bōzun^u Rāma-autār 48.

¹ V. i. *manuk^u*, but both break the metre. The whole verse is corrupt in all copies.

2. PĀRVATĪ ASKS SIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

dapan, Nārad rēshiy būzun zē Brahmāh	49.
Sadāshiv dēwatā hēth ḍs ^u yēkh-jāh	
dopus Dēvīyē, 'hē Shiwa-jī dayā kar	50.
'wanum autār dēwa nērēm manuk ^u shēr'	
dopus Dēvīyē, 'hē Shiwa-jī, mē poz ^u wan	51.
'sapani kyāh hāl kallī-yōgakēn manōshēn	
'timay āsan sēthāh gōmāt ¹ adarmī	
'dar ^u m trāwan sēthāh lāgan kōkarmī	52.
'gatshān shāpan-andar sōriy gīriphītār	
'bōdān pāpan-andar kētha-pōth ¹ chukh tār	53.
'mē chum talwās tim kētha-pōth ¹ mōkalan	
'timan āsēkh sēthāh gōmot ^u malut ^u man'	54.
dapani Dēvīyē-kun log ^u yiy Sadāshiv	
'mōkalan tim sōkha-sān-pōth ¹ ts ^u h kan thav	55.
'agōphil yim manas hēn Rāma-sond ^u nāv	
'timan sōruy manuk ^u malatsār chalana āv	56.
'adai kātshāh sōrēs mana-kin ¹ h ^u rēs āy	
'yiyēs darshun diyēs Waikunth chēh tas jāy	57.
'kanau yus bōzi būzīth shrōtsi tas man	
'gatshēs tshēta nār narakuk ^u man gatshēs sōn	58.
'achiv yus dēshi tas cashman yiyēs gāsh	
'tithay yitha-pōth ¹ sūrēs ās ¹ prakāsh	59.
'thawan kan yim tih būzīth man gatshēkh sāph	
'galēkh rākhyos ^u manuk ^u sōruy tsalēkh pāph'	60.
dopus Dēvīyē, 'Shiwa-jī bōzanāwum	
'tamyuk ^u kāran tasond ^u prākh ^u cār hāwum'	61.
dopus tām ¹ ,—yēli suh rākhyos ^u gav namūdār	
korun taph Lōkh zīn ^u n yēch korun kār	62.
mongun mrath sārēniy-handi dasta mūkūph	
mothūs na-ta sahal zōnun manōshē-sond ^u rūph	63.

¹ V. l. khōshī sūlin for sōkha-sān-pōth¹.

kárin yěch kār prěthwī āyě lācār
wadan Vishṇas-nishin gayē yüts^u wánin zār 64.

dopus Vishṇan, ' ts^h gatsh chum zanm dārun^u
' pěyěm Rāwun manōshē-sandi warna mārun^u 65.

' gatshiy lāgūn^u tsě pānas Yōga-māyā
' mě Vishṇas Rām lāgun chěy tsě Sītā 66.

' kar^um kari rāza Dashērath chus na santān
' zěmay tas-nish hěmay ada Rāwanas jān 67.

' samith söriy trikōtī dēwatā yim
' zan^um dāran ta wādar sampanan tim ' 68.

yithay būzith sapūn^u prěthwī sěthāh shād
wuchan ös^u kar thavěm nētran-andar pād 69.

3. SIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.

wanani log^u,—Rāza Dashērath ös^u rāzāh
mudā mölikh malūkuk^u cāra-sāzāh 70.

satū-göna shěkti bođ^u tas ös¹ mānan
sěthāh r^utsa kāmě karē tām¹ bāgēwānan 71.

tamis ös^u dar-Ajudyā jāy āsān
garīban ös^u suh wōndák¹ gōsa kāsān 72.

wōthan suli prath-prabātas něth karan dān
rachan jōgēn gōsāñēn-sūty thawan zān 73.

gōbur ösus na tsantsal ös^u tamis man
tithay yitha sūrē pōñis-manz chuh kpōan 74.

sěthāh rātas dōhas līlā karān ös^u
shěran sampon^u Narāyēn pāna tōthyö^u 75.

dāpan, sōpnas-andar tas dyutun darshun
dopun tas, ' gatsh mě chum zanmas tsě-nish yun^u 76.

' lagi na bāwun^u sōpan Rāwun bōh gālan
' sōrājuk^u shěnk^h wōyith Lōkh zālan ' 77.

sōpan dīshith dopun, 'kyāh-sana yutshum kām ¹ '	78.
onun tāmath mahā-ryoshuy panun ^u tām ¹	
dopun tas-kun, 'gatshēm āsun ^u mē santān'	79.
dopus tām ¹ , 'kar ts ^h jag dēwa bōzi Nārān'	
ānīn tān rēsh ¹ sēthāh jag karani lōgīy	.80.
khātis tati ağna-manza khīras z ^h bōgīy	
triyēn-nish pāna ryosh ^u sūzun suh khīr hēth	81.
timau khēv pānavūñ ⁵ ôsukh mōhōbath	
Kusalāyē akh dyutun Kīkiyē akh nyuv	82.
timau dyut ^u sōni nēsph-ā-nēsph būziv	
dapan, Day pāna Kausalyāyē-nish zāv	83.
Baruth tas Kīkiyī-nishē zāv kan thāv	
trēyim ⁶ ös ⁶ kh Sumitrā tas korukh bāv	84.
Shēturgun bīyē Lākh'man-juv tamis zāv	
ānikh brōhman ta pāndith mājē yāñ zāy	85.
karyōhakh nāv byon ^u byon ^u ös ¹ nakh āy	
gōran zātukh gāndith dop ^u nakh karan kār	86.
Shēturgun Baruth ^u Lākh'man Rāma-autār	
timan-manz Rāma-juv zan sūrē nirmal	87.
gatshan rākhēs ta rahazan añēgātis-tal	
samith yēli sūty bāyēn ös ^u suh nērān	88.
trikōtī dēwatā ös ¹ carka phērān	
timan wuch ¹ wuch ¹ karani log ^u rāza shōdī	89.
ba-shōdī būmi-pēth phiruv ⁶ n munödī	
dapan, tas sārēv ⁶ y r ⁶ ts ⁶ r ⁶ ts ⁶ khabar wūñ ⁶	90.
gayēs yiy bōd Dayēs-sūtin gūnd ⁶ n mūñ ⁶	
‘kharca-bāpath kuniy kāh üsi mōhtāj	91.
‘khabar kār'zēm dīmas darmas panun ^u rāj’	
sub ⁶ h phōl ^u sārēniy tsūj ⁶ añēgāta dūr	92.
munödī drāyē Rāmūn ^u rāj chuh mashhūr	

dapan, pōz^us-sūtin kōtur sapon^u yār
phōlan pampōsh zan pōñis-andar nār 93.

gabēn-sūtin kür^ukh shālav waphöyī
gindan tim pānavüñ^u zan böyⁱ-böyī 94.

vētsārūc^u wath wuchith brāryav salāh zōn^u
korukh hārēn-sūtin brāryau vēsapōn^u 95.

kōhas-pēth phēravüñ^u sīmiñ sapüñ^u gāv
dapan, s^uh bīma-sūtin gāsa hēth āv 96.

kakav-pōtēn sabakh lāgⁱ yiy wanani nūl
tachiv mav drāyē astas khār mōsūl 97.

yityādēkh rēshⁱ tapīshōr jūgⁱ sannyās
sapānⁱ khōsh-dil tsolukh mushkyul^u ta talwās 98.

karan kaitsāh chih yot^u tot^u shād-mōnī
marun^u mūkūph sapon^u tēli dar-jawōnī 99.

samay tyuth^u rāj dīshith zinda sōpon^u
manōshēn wāsanā sōpüñ^u tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKṢMAÑA TO DESTROY THE RĀKṢASAS.
DEFEAT OF MĀRĪCI.

korun yüts^u taph Vishāmitran porun vīd
dapan, tas rākhēsau dyut^u wārayāh khīd 101.

dapan, yēli rākhēsau kor^u yüts^u awāray
gatshith tāmⁱ Dashērathas won^u wāra-wāray 102.

‘ mē-sūty din Rāma-juv diyi rākhēsan mār
‘ nā-tay bad wākh karay butarōts^u hēiyī nār ’ 103.

sēthāh nākhōsh sapon^u rāzas korun nyāy
Wasishthan dop^u, ‘ gatshin kēh chus-na parwāy 104.

‘ yih āmot^u yiy karani autār dōrith
‘ gatshun chus rākhēsan prath-jāyi mōrith ’ 105.

mudā tāmⁱ korun Dashērath rāza lācār
rēshis-sūtin dapan gav Rāma autār

panun ^u ḍsus garaz sōpon ^u rawānay baban won ^u nas wanun ^u ḍsus bahānay	107.
onun mrath rākhēsan prath-jāyi tshōrin lābin yēth shāyi tim bēwāyē mōrin	108.
dyutun bālaka-warnan tīr-i-hōrinj ^u pakan gav rath chēkan tāt ^u dēv-i-Mōrinj	109.
Vishāmitras dapan tasūnz ^u khalish ḍs ^u dayū kūr ^u nas gatshīth tām ^u tas yēlath kōs ^u	110.
Vishāmitras tīthay pryutsh ^u Rāma-tsandran Gangā kētha-pōth ^u wūtsh ^u ākāshē-nishē bōn	111.
Gangā yāmath wasith ākāshē-nishē āyē Mahādēwan jaṭan-manz tas dīt ^u n jāyē	112.
tīthay Bhōgīrathūn ^u wōtpath tamis wūn ^u Gangā kētha-pōth ^u tām ^u butarōt ^u -pēth ūn ^u	113.
5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF THE BOW.	
tsūj ^u s tēl ^u vyād yēli āzād sampon ^u wonun tas, 'wōth gatshav Waikunṭhasay-kun	114.
'Zanakh-rāzas dapan kōrāh chēh zāmūts ^u 'sa mā Lākh'mī chēh tasonduy gara āmūts ^u	115.
'sēthāh santāna-putshy lācār bōnā ḍs ^u ¹ 'sandūkas-kēth lüb ^u n mētsē-tal sa khōsh gōs	116.
'kamān dīt ^u mūts ^u Shiwan tas yly chuh tadbīr 'dizēn tas kash kaḍīth yus trāvī ath tīr	117.
'lomukh yōdwai balāvīrau sēthāh tath 'chirwālāh gatshān kar tath chēh harakath	118.
'yiwan tot ^u vīr chiy sub ^u han ta shāman 'riwan nēran diwan chiy cākh jāman	119.

¹ V. I. sēthāh santāna-putshy yēli vyād tas ḍs^u.

‘ manas kath thāv tas pēv nāv Sītā
 ‘ bōh chus zānan tsē-sūty chēs karma-līkhā ’ 120.

pakan gāy wōt¹ tath shēhras-andar tsāy
 khabar rāzas kür²kh tim hēth kamān drāy 121.

lamān kam ös¹ tath vīras shurāh sās
 Dayē-gath wuch rēshis bōzana kyāh ās 122.

tujūn thod² kash kađith tath tīr trōwun
 sadā kor²nas ta samayāh shōranōwun 123.

6. RĀMA'S MARRIAGE.

Vishāmitran Zanakh-rāzas dopun, ‘ dēsh
 ‘ chuh nēsh¹tur jān Rūhin r²t² ta biyē Tēsh 124.

‘ tsaliy shēr ách¹ mutsarīth kar namaskār
 ‘ lakhēn wuch r²t² tsē tōt̄hyōy Rāma autār 125.

‘ anun Dashērath kariv tōhē ösh¹nöyī
 ‘ phikir tsüj² sāric²y gayē wōn ba-jöyī 126.

‘ kamar gand² tēz Dashērath rāza tshārun
 ‘ anukh söriy kōmōrī tāra tārun 127.

‘ nēcyuw² chuy khōsh-yiwun² gātul² hōnarmand
 ‘ hōnar mūzūd Lākh¹mī wāti kas and 128.

‘ agöphil nishē pānas wātanāwun
 ‘ wuchun gātul² chuh kyāh-tāñ ãz²māwun 129.

‘ hakīmāh bē-dawāh kari zinda mōrdan
 ‘ kalam-zan bar-hawāh tasvīr lēkhan 130.

‘ amārath-gar chuh bar-āb-i-rawāna
 ‘ karan sangīn bunā tömīr khāna 131.

‘ munahjim tyuth² khabar āgāz-u-anjām
 ‘ dilas līkhith zi gārdīshhā-yē-ayām 132.

‘ banan tiy yiy wanān drēshṭān̄th hāwān
 ‘ amā chuh-na kaīsi-nish tim sīr bāwān ’ 133.

apoz ^u poz ^u tām ⁱ wonun lōgun manzyum ^u -yōr ^u timān ḫs ^u lōn ⁱ tām ⁱ pānas hyotun bōr ^u	134.
Vishāmitrān lakhēn wān ⁱ rāza-Zanakas ūn ^u kh Sītā ta push ^u r ^u kh Rāma-tsandras	135.
lüz ^u n shēch ⁱ gara khōsh gav āv Dashērath korun khādar ta gara gav tsōra nōshē hēth	136.
Zanakh-rāzas panūn ^u ḫs ^u s kōmōrī sa push ^u r ^u n Lākh ⁱ manas khōsh gaiy sōrī	137.
z ^u h āsas bāw ^u za push ^u rēn timan dōn Baruth biyē ḫs ^u santān tas Shēturgun	138.
gar ^u m bāzār sampon ^u dharm-kā rāj manōshy khōsh gaiy kāh chuh-na kaīsi mōhtāj	139.
7. THE RETURN TO AYODHYĀ. THE MEETING WITH PARAŚU-RĀMA.	
pakan gay myūl ^u wati tas Bhār ^u gav-Rām kamān phuṭ ^u rith dopun tas, 'kar ts ^u h ārām'	140.
mutsārin ganj push ^u rin yēli garīban sōnas-tal garkh sōpān ⁱ sōr ⁱ brōhman	141.
jamāh sōriy sapān ⁱ arkān-i-dōlath timau kūr ^u sārēv ^u y rāzas-sūtin kath	142.
mukarar gav pagāh sub ^u has prabātan samith yin Rāma-tsandras tāj push ^u ran	143.

AYODHYĀ KĀNDĀ.

8. IN AYODHYĀ. RAIKĒYI'S TREACHERY.

Brēhaspath Sūrē Bōd yēli gōs kindras
tatiy Nārad-rēshiy won^u Rāma-tsandras 144.
' mahārājā Narāyēn chukh ts^h zāmot^u
' khabar chēy-nā ts^h chukh kyāh karani āmot^u' 145.
dopun tas, ' rōz khōsh wuñ bōz pānay
' sapani az rāt-kyut^u kyāh-tāñ wakānay' 146.
yihay shēchⁱ yēli Yindrāzas-nishin wōts^u
üñ^un tām Sarasōtī sūz^un tamiy rōts^u 147.
dopun tas-kun, ' ts^h gatsh Kīkīyē phir man
' tyuthuy yuth^u Rāma-tsandras tshuni kađith wan' 148.
tamiy dōha rāza gav Kīkīyē-nish rāth
dopus tami, ' daph mē mā monguy tsē kēh zāth 149.
' mangay kēhtshāh bōh wuñ-kēn tiy gatshēm dyun^u,
dopus tāmⁱ tōra, ' dyut^umay wuñ gatshēm nyun^u' 150.
athas-kēth wātsh hēth kor^unas bandānay
' ts^h yōdwai zuv mangakh push^ēray bōh pānay 151.
' chuh kyāh chīzāh mangakh ösith dimay-nā
' dapakh yot^u tot^u bōh buthⁱ-kinⁱ sūty yimay-nā 152.
dapan Kīkī sēthāh tas ös^u dilkhāh
dopus tami, ' Rāma-tsandrun^u rājy chum dāh 153.
' kasam chuy-nā khēmot^u gatshi wākh pālun^u
' mēth^ar rachun^u shēth^ar gatshi mūla gālun^u 154.
' Baruth gatshi rāza āsun^u Rāma wan-wās'
dapan, Kīkīyē wuch yēdbār kyāh ās 155.
tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōr'say cākh 156.

wodun wārāh dopun tas, ' kyāh yih won^utham
 ' jigar zōlith shikam kētha nāra bor^utham 157.

' ts^h ös^uy Rāma-tsandrūn^u māy wārāh
 ' koruth lyuth^u kyāh wonuth ath kyāh chuh cārāh 158.

' yih kām¹ dop^unay zinday bartāh ts^h zālun
 ' mathus amrēth ts^h bargan mūla gālun 159.

' yih kām¹ dop^unay raṭith dis dōn achēn tīr
 ' mē chum yiy shāph pānas kyāh ts^h takhsir 160.

' amā kartam khēmā sōzan yih wan-wās
 ' maray tas-rost^u bōh wōn kartam tamyuk^u pās 161.

' yih-kētshāh chum tih sōruy gav¹ Baratas
 ' mē gav akh Rāma-juv chum tly sētshāh bas 162.

' wanzānas zuv priñānas wāra-wāray
 ' jigar zōl^utham gayēm wōlinj^u pāray 163.

' ma kar yitsh^u bōz¹ yith-manz kyāh naphāh chuy
 ' mē būzuy yuth^u na wōn bly kāh ti bōzly' 164

' ts^h nay bōzakh,' dopus tami, ' pān māray
 ' nēbar nēray pagāh kath razi khāray' 165.

9. RĀMA'S SUBMISSION.

Baruth Shētrugn mātāmāl chih gömāt¹
 gayēkh shēch¹ tim ti īsan yūr¹ āmāt¹ 166.

tithay kath gayē nēbar sīras nañēr gōs
 wadan gav Rāma-juv rāzas paran pyōs 167.

' mē dim rukhsath takhtas² bēh ts^h pānay'
 harani log^u mōkta osh^u zan dāna-dānay 168.

dapan, rāzan wañānas, ' bēh wanday rath'
 dopus tām¹, ' shāph badalun^u chum na tākath' 169.

grazun^u hyot^u Lākh'manan kōpyōv ākāsh
 dopun rāzas, ' raṭith rājēs karas nāsh' 170.

¹ V. I. *dīma* for *gav*.² V. I. *palangas* for *takhtas*.

dopus tām¹ Rāma-tsandran, 'bēh shēmith rōz
'wanay wōpadīsh adyātmuk^u kanau bōz 171.

'tih būzith Mög¹ āsiy Shrāwanun^u tāph
'tih būzith pōñ lagiy sōruy tsaliy pāph 172.

'sōrun wan mana-kin¹ wōth wuñ gatshav wan
'yētshāh ganz^arāv yiy ts^ah tsantsal ma sōpan 173.

'tsē yōdwai rāj būgun^u chuy nēbar nēr
'gatshakh Lankā wuchith rājata-nishē sēr 174.

'wuchun Rāwun karan kyāh sōkh ta ānand
'raṭīth Yēm-rāza thow^umot^u gari karith band 175.

'pagāh kus dās kari tas mari kahandi-sūty
'suh marihē kōna tas-sūty biyē maran kūty 176.

'marun^u māsh^ērōw^u yēm¹ tas rōw^u sōruy
'marun^u yēm¹ zōn^u tām¹ zuv rathi khōruy 177.

'suh zanmas āv yēm¹ sōr^uy duyī tröv^u
'duyī suy trāvi yēs Nārōn¹ wath höv^u 178.

'duyī trāvüñ^u chēh yiy māyāyē dyun^u nār
'mēth^ar zānun^u shēth^ar trāwun^u ahankār 179.

'dōyum^u Yishōr panun^u bab möj^u zānun^u
'trēyum^u góra-shēbd būzith gör suh mānun^u 180.

'chēh tsūrim^u kath yihay tsħādūñ^u satūc^u wath
'yih pūntsīm^u pān push^ērāwun^u Dayēs path' 181.

10. SITĀ DETERMINES TO ACCOMPANY RĀMA.

ānikh Kikīyē pūrīth būrza-jāma
parani log^u shēhr sōruy Rāma Rāma 182.

wadan Sītā gayēs phār'yād lāyan
karith kīsh gayē paraishān sīna wāyan 183.

dopun tas, 'bēh ts^ah chēkh bāgūc^u yēmb^ar-zal'
dopus tami, 'kām¹ bōmbaran kür^u mē grāgal' 184.

dopus tām ¹ , 'běh ts ^h chěkh nōzukh gul-andām'	185.
dopus tami, 'kām ¹ korum bar-mandiñēs shām'	
dopus tām ¹ , 'běh ts ^h chěy pampōsh-hish ⁰ tan'	186.
dopus tami, 'cyāni dūrēra nāra zālan'	
dopus tām ¹ , 'běh ts ^h chěkh rambavūn ⁰ tsödūsh ⁰ zūn'	187.
dopus tami, 'cyāni dūrēra chum chōkas nūn'	
dopus tām ¹ , 'běh ts ^h chěkh-nā tāza gul-zār'	188.
dopus tami, 'yěth na mōl kěh tath gulas nār'	
dopus tām ¹ , 'běh ts ^h chiy atha kōsamāk ¹ pan'	189.
dopus tami, 'cyāni gatshanay ách ¹ mě lōsan'	
dopus tām ¹ , 'běh ts ^h gatsh bāglūc ⁰ bōmbara lāg'	190.
dopus tami, 'kyā-zi thow ⁰ tham pět̄h dilas dāg'	
dopus tām ¹ , 'běh ts ^h Kausalyā rachiy jān'	191.
dopus tami, 'mūn ⁰ trāvūn ⁰ kar gatshiy jān'	
dopus tām ¹ , 'gatsh ts ^h rāzas path jigar gāl'	192.
dopus tami, 'cyāni nērana āsī tas kāl'	
dopus tām ¹ , 'běh ts ^h chěkh-nā māh-i-tābān'	193.
dopus tami tōra, 'pādan-tal dimay jān'	
dopus tām ¹ , 'běh ts ^h chěkh sārēn achēn gūsh'	194.
dopus tami, 'tān ma kar pananēn siran phāsh'	
dopus tām ¹ , 'běh ts ^h gatsh shēch ¹ sōz mālyun ⁰	195.
dopus tami, 'wāhy, ts ^h zōl ⁰ tham tāpa tālyun ⁰ '	
dopus tām ¹ , 'kar hēkakh tsōlith saphar zāth'	196.
dopus tami, 'tsēy siwā waīsāh gatshēm rāth'	
gōlāban kür ⁰ n yūts ⁰ öjiz yēmb ⁰ r-zal	
khaṭith tsandrama thow ⁰ tami tārakan-tal	197.
wanani lōg ⁰ Rāma-juv Sītāyē-kun, 'bōz	
'ma wad bas kar woduth wārāh ts ^h khōsh rōz	198.
'ma wad wōn wadana-sūty gōy ranga bērang	
'ma wad wōn wadana-sūty shīshēs pēwan sang	199.

‘ma wad wōñ wadana-sūty chih trāñ lōran
 ‘ma wad wōñ wadana-sūty chuh gāsh sōran’ 200.

11. THE DEPARTURE TO THE FOREST.

wolukh tani būrza trōwukh tāsa-maklimal
 pakan gay trēnaway az-rāh-i-jangal 201.

tih yāñ wuch^u shēhrakyau lūkau riwan drāy
 wanani lāg¹, ‘kyāh-sanā wōñ kati raṭan jāy’ 202.

dilas-pēṭh dāg hyot^u wōzalyau gūlālav
 dopukh, ‘dūrēr akis sātas na tsālav’ 203.

sapānⁱ sōriy prazalawānⁱ gul awārah
 phōlan tēli yēli darshun din dubārah 204.

pakan yēli gay kōhas-kun aili hēth rōng
 badala gav Zīthⁱ-pōshēs Kārtikuk^u kōng 205.

sa Kīkī shīna-tshaṭh Mōnjhūri gayē tēz
 wanasi-kun lūj^u lukan zan Pōhⁱ-panas rēz 206.

tsōtukh manzila roṭukh yēli wan khoṭukh pān
 khal^ukh path phīrⁱ sōriy āy nālān 207.

tithay tim gay Danḍakh-wan-manz rūt^ukh jāy
 zanam krēchēr ta karmas kēh na parwāy 208.

12. KAUŚALYĀ'S LAMENT.

khabar yēli gayē Kusalyāyē suh kot^u gav
 wanani lūj^u zār gōbaras-kun, t̄hī kan thav 209.

(Metre, accentual.)

‘Kusalyāyē-hāndi gōbarō
 ‘karayō gūra-gūra’ 210.

‘kotū gōham ts^ah mē trövith
 ‘kasū hēka hāl bövith
 ‘āsⁱ kasū maṭi-thövith
 ‘karayō gūra-gūra’ 211.

‘lagayō pot^u-tshāyē
 ‘hiy kür^uthas bōh zāyē
 ‘nāras wōṭh bōh lāyē
 ‘karayō gūra-gūra’ 212.

‘mē dāpyōv Rāma rāja	213	
‘khōsh gōy na ḫra-mūjī		
‘ādanākī sīra-bājī		
‘karayō gūra-gūra		
‘tē pūr <th>tham būrza-sāma</th>	tham būrza-sāma	213
‘bōh ḫhāḍath gāma-gāma		
‘parayō Rāma Rāma	214	
‘karayō gūra-gūra		
‘mē kamū shāphī ḫsīy	214	
‘tim kōna kālsī kōsīy		
‘tshī gōham wan-wōsīy		
‘karayō gūra-gūra		
‘lōlī-manz lālanāwath	215	
‘jīgaras-manz bōh sāwath		
‘wūnē tī nō kālsī hāwath		
‘karayō gūra-gūra		
‘nērayō shāma-lājī	216	
‘mār myōn ^u chuy tē maṭī		
‘gāshēra lāla-traṭī		
‘karayō gūra-gūra		
‘dūrēt nō bōh tālāy	217.	
‘kaṣū kūr ^u thas hawālāy		
‘lōj ^u thas mōha-zālāy		
‘karayō gūra-gūra		
‘achēn-hond ^u gāsh kot ^u gōm	218	
‘sīrī-prakāsh kot ^u gōm		
‘kēhī chēm-na ūsh kot ^u gōm		
‘karayō gūra-gūra’		

wadani log ^u rāza yāñi ahwāl būzun	220.
wanani log ^u zōr ^u pananis Yishōras-kun	
wodun wārāh ta jāman kārlīn pārīy	
wanani log ^u , ‘kyāh-sānā kati gay awārīy’	221.

Wasishṭhan yith wonus, ' kyāh chukh ts ^h sāday	222.
‘ yih wuch Dayē-kār ath yiy ôs ^u wāday	
‘ gōbur zanmas tsē-nish āmot ^u Narāyēn	223.
‘ war ^u n chuy Shēshēnāguk ^u pāna Lākh ^h man	
‘ Baruth Shētruḡn gömāt ¹ shēnkha-tsakras	224.
‘ chēh Sītā pāna āmūts ⁰ būm zanmas	
‘ Kashēph chukh pāna, Aditī chēy Kusalyā	225.
‘ barun ^u chuy dēn karun ^u chuy zanma-tyāgāh	
‘ kor ^u wa taph wārayāh ağ ^u nas hum ^u wa pān	226.
‘ wadān ôs ^u Aditī tōthyōs Nārān	
‘ yun ^u ôsus pāna tām ¹ autār dōrun	227.
‘ karith khēy rākhēsan Rāwun chuh mārun ^u	
‘ taway bāpath suh sampon ^u pāna wan-wās	228.
‘ hīta Sītāyē-handi Lankāyē kari dās’	
tithay rāzas sapon ^u darham ta barham	229.
wadan wārāh ta sampon ^u gāsh tas kam	

14. THE STORY OF ŚRĀVĀÑA.

dapan dōha aki path-kun wan gamot ^u ôs ^u	230.
tatiy bōna pāpa-dashi-sūty atha-shēr gōs	
pakan az-dūri tām ¹ bōna dīṭh ^u tshāyāh	231.
gumān tas yiy sapon ^u kūh-kyāh balāyāh	
tulun tarkash dyutun tas tīr dōrith	232.
tshunun tām ¹ bē-khabar rēsh ¹ -zāda mōrith	
wuchun rēsh ¹ -bālukhāh akh pōñ ^u sāran	233.
tamis tami tīra-sūty zakhmī gayēs tan	
wadan won ^u nas, ' wanum wōñ kyāh karan tim	234.
‘ panun ^u bab möj ^u nābīnā gamāt ¹ chim	
‘ ts ^h gatsh tāñ pāna zan bōy gōs dikh trēsh	235.
‘ timan ada bāv tas kyāh āv darpēsh’	

tithay gav rāza pānas-nishē tī nīrāsh timan-nishē trēsh hēth gav zan panun ^u gūsh	236.
lāgīs tim shāna sārani, 'tsīr ¹ kētha ākh' badal zōnukh ta Jīgaras samponukh cūkh	237.
pryutshukh tas, 'chukh ts ^h kus ās ¹ kyāh chih dēshān 'achēn-hond ^u gūsh asē kot ^u gav pozuy wan'	238.
wanun ^u yāmath timan hyot ^u tām ¹ panun ^u pāph wasith pēy dōnaway tas yly dyutukh shāph	239.
' "gōbāra gōbāray" karan yot ^u -tām gally pān ' tasond ^u darshun wuchun rūz'nay tē armūn'	240.
tithis rāzas badal sampon ^u na tyuth ^u shāph ts ^h kar vētsūr wōn wātyū karon ^u pāph	241
wanani log ^u nāla trāwan bāka lāyūn 'Jīgaras dādi-sastis zan shrāka lāyūn	242.

15. DAŚARATHA'S LAMENT

(Metre Irregular. Based on Ramal, - - - x 4.)

' wandayō mañē bōh pādan ' tshāḍathō Rāmarādan	243.
' Vētsūr-nōg ¹ wati lūrāy Nūnarāk ¹ nāla prārāy	244.
' Krēkanadiyē-kun dīmāy kan ' tshāḍathō Rāmarādan	245.
' wandayō mañē bōh pādan ' tshāḍathō Rāmarādan	246.
' achēn-hāndi gūshē myānē ' khōsh-yiwawāni nundabānē ' kōl ¹ rōv ^u mē hiyē-tan ' tshāḍathō Rāmarādan	247.
' kashē tīr lōy ^u tham mē ' lāsh ¹ chēm nari-nērē ' Ashiphēr ¹ zan mē harēm tan ' tshāḍathō Rāmarādan	248.

‘ Mahölishi-kun yimayō	
‘ Haramökha wān ¹ dimayō	
‘ Hamsadwār gaṣhith ratay wan	
‘ tshāḍathō Rāmarādan	249.
‘ ts ² h rūd ³ ham kath shāyē	
‘ Kōlasara ¹ wōṭh bōh lāyē	
‘ Gangabāl ¹ yun ⁴ chuh ādan	
‘ tshāḍathō Rāmarādan	250.
‘ wandayō mañē bōh pādan	
‘ tshāḍathō Rāmarādan’	251.
(Metre, <i>Hazaj</i> , ˘ - - -, ˘ - - -, ˘ - - .)	
wanani log ^u rāza yāñ ahwāl būzun	
karani log ^u zōr ¹ pananis Yishōras-kun	252.
wodun wārāh ta jāman kārin pāray	
wanani log ^u , ‘ kyāh-sanā kati gōs awāray	253.
wanani log ^u rāza yāñ ahwāl būzun	
karani log ^u zōr ¹ pananis Yishōras-kun	254.
wanani log ^u , ‘ Darmarāzau karma yiy lyūkh ^u ’	
gayēs say hān ² Kusalyāyē-nish nyūkh	255.
dopus tami tōra, ‘ kür ³ tham kyāh tsē nīkī	
‘ yih kēh ôsuy tih pushērōwuth tsē Kīkī’	256.
‘ achēn-hond ^u gāsh ôsum Rāma-autār	
‘ kadīth tshun ^u tham ta kyāh wol ^u tham zinday nār’	257.
wodun tas-kun, ‘ ts ² h wantām chum patyum ^u sāth	
‘ tyuthuy buth ^u khoṭ ^u nam yuth ^u bōh dēshēn na zāth’	258.
parani log ^u ‘ Rāma Rāma’ sūb ⁴ ha tā shām	
wodun rātas sūrē khot ^u lobu na ārām	259.
sapon ^u bē-hōsh takht-ō-tāj trōwun	
wudith gav pōpiyēn nidarshēn hōwun	260.
wadan wārāh zi samsārāh riwān ôs ^u	
dapan, Kīkīyē dil bōnā khōshēy bōs ^u	261.

¹ V.l. *Brahmāsara*.² V.l. *gayēs hiy hāyē Ku⁴*.

18. THE RETURN OF BHARATA.

Baruth Shētrugn mātāmāl chih gömāt ¹ gayēkh shēch ¹ tim ti ūsan yūr ¹ āmāt ¹	262.
Baruth Shētrugn mālini manganōwun jigar mutsarīth timan ahwāl bōwun	263.
wodun Baratan sēthāh ūsus na cāray * marīth gav mōl ^u kati mēlēm dubāray ^u	264.
dapan, tām ¹ mājē-pēth wārāh nañēr won ^u kabīlay-khōta tas zyādū tatiy won ^u	265.
karēn dēwānagiyē sīnas dyutun cākh sēthāh Kikiyē-pēth sampon ^u gazabnūkh	266.
wodun wārāh ta Kusalyāyē-nish tsāv wadān won ^u nas, 'yīh kām ¹ tshun ^u mōsamān wāv	267.
'wanum poz ^u kyāh sapon ^u na-ta wuñ khēmay vēh ¹ dopus tamī, 'tāthī gōbarō brōtha-kani bēh'	268.
dōnawān ¹ kala hēth tamī lalanōvīn jigar mutsarīth timan sūrākh hövin	269.
wanun ^u hyot ^u nakh, 'lasiv tōh ¹ ös ¹ nawa ūy 'mē chēm tas Rāma-tsandrāni nish tuhūnz ^u māy	270.
'wuchiv wōñ kyāh tīthīs rāzas banīth ūv 'dyutun zuv zēvī-pēth hēth gōbara-sond ^u nāv	271.
'khabar chyā Rāma-tsandrān būz ^u yā nay 'Danqakh-wan-manz chuh tām ¹ rof ^u mot ^u makānay'	272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accentual)

achiv lāg ¹ rath haranē Rāma Rāma lāg ¹ paranē	273.
shēra-pēth tāj trōwukh tānī jāma mutsarōwukh Baruth rāza manganōwukh Rāma Rāma lāg ¹ paranē	274.

‘ shāpas kēh na yēlāj
 ‘ Baratō shēri dyuv tāj
 ‘ mōl^u gatshith möj^u kariy rāj ’
 Rāma Rāma lāgⁱ paranē

275.

samith āv sōr^u kabīlay
 wañāhas zār ta villay
 ‘ kālas kēh na hīlay ’
 Rāma Rāma lāgⁱ paranē

276.

Kīkī lüj^u wadanē
 buthis lüj^u rab ladanē
 ‘ brōth kyāh gav mē manē ’
 Rāma Rāma lāgⁱ paranē

277.

Sumitrā lüj^u wādanē
 zōra lüj^u nāla dinē
 ‘ bōd phēri yiy sapanē ’
 Rāma Rāma lāgⁱ paranē

278.

Kusalyā āyē nālan
 ‘ sōmbul korun dōn gulālan ’
 dopun, ‘ tan nāra zālan ’
 Rāma Rāma lāgⁱ paranē

279.

Kusalyāyē dop^u timan dōn
 ‘ hyor^u khotū kina woth^u bōn ’
 Sumitrāyē dop^u yih, ‘ phür^u sōn ’
 Rāma Rāma lāgⁱ paranē

280.

shōr gav āsmānas
 būmi-kamph wōth^u jahānas
 rāza khot^u pēth vimānas
 Rāma Rāma lāgⁱ paranē

281.

tsasith āv sōr^u ālam
 Kīkīyē-pēth korukh zam
 kālas kyāh tamyuk^u gam
 Rāma Rāma lāgⁱ paranē

282.

Shēturgun cākh dith drāv
 bōzana kēh na tas āv
 wadan, ‘ pēv mōsaman wāv ’
 Rāma Rāma lāgⁱ paranē

283.

Barath-rāza drāv lāran	
achiv-kin ¹ rath chuh hāran	
Danḍakh-wan wōt ^u tshāran	
Rāma Rāma lāg ¹ paranē	284.
wuchun yēli sūrē-rūpas	
grahana-sūty goṭ ^u zan tas	
kōṭhēn-tān woth ^u mot ^u mas	
Rāma Rāma lāg ¹ paranē	285
wuchun yēli māl'shē-khānay	
horun osh ^u dāna-dānay	
pyēmāt ¹ zan ās ^u mānay	
Rāma Rāma lāg ¹ paranē	286
Baratan yēli suh vih dyūṭh ^u	
wasith pēv yāñ pathar byūṭh ^u	
dyutun pādan tamis myūṭh ^u	
Rāma Rāma lāg ¹ paranē	287.
dopus tām ¹ Rāma-zīwan	
‘Barata kyāzi chukh ts ^h riwan	
‘kot ^u chukh ts ^h yōr yiwan’	
Rāma Rāma lāg ¹ paranē	288.
‘baban mājē kor ^u mē bēdād	
‘wuchum kyāh chuh yih rōdād	
‘moṭh ^u sakh kina wuñē chusakh yād’	
Rāma Rāma lāg ¹ paranē	289.
Baratan hāl won ^u nas	
wasith pēv zāph on ^u nas	
dopun, ‘kām ¹ korus bē-kas’	
Rāma Rāma lāg ¹ paranē	290.
‘dōkh dōd ¹ sakth tsölin	
‘pazanák ¹ wākh pölin	
‘dōh yēli nakha wölin’	
Rāma Rāma lāg ¹ paranē	291.
babas-pēṭh nāla trōw ^u n	
dōd ¹ lad mandachōwun	
böyis tih hāl bōwun	
Rāma Rāma lāg ¹ paranē	292.

‘ kus hēki vyād kōsith
 ‘ yih ôsum suh zinda ösith
 ‘ bōh nō wōñ tōr hēkay yith ’
 Rāma Rāma lāg¹ paranē

293.

‘ Baratō gatsh ts⁸h nagar-kun
 ‘ Kusalyā yūr¹ sōzun
 mē nō wōñ tōr chuy yun^u ’
 Rāma Rāma lāg¹ paranē

294.

gaṭa yēli sūr^u phōl^u gāsh
 sūrēn ti trōw^u prakāsh
 Baratas sūr^u yinüc^u āsh
 Rāma Rāma lāg¹ paranē

295.

achiv lāg¹ rath haranē
 Rāma Rāma lāg¹ paranē

296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ˘— — —, ˘— — —, ˘— — .)

gayēs Kīkī Baruth hēth wān¹nas zār
 ‘ ts⁸h bakhcum chēs gamüts^u pāpan giriphtār

297.

‘ khabar kēh chēm na tati bōzana na kēh ām
 ‘ sapon^u dil sōkhta bāzāh pōkhta gōm khām

298.

‘ dits^um pānay barith gardan ba-shēmshēr
 ‘ dopus pānay zuwas pananis, “ nēbar nēr ”

299.

‘ dapan chēs wōñ, “ zamīnas-tal gütsh^um jāy ”
 ‘ chēsay pālūñ^u ts⁸h kētshāh karta wōpāy ’

300.

asan won^unas, ‘ ts⁸h gatsh chēkh myōñ^u mātā
 ‘ kunuy lyukh^u kyāh ts⁸h Kīkī kyāh Kusalyā

301.

‘ ts⁸h kēh dōkh bār¹zi na yimi tsalana myānē
 ‘ Dayēn lyūkh^umot^u mē ôsum karma-lānē

302.

‘ ts⁸h yot^u-tāñ zinda chēkh tot^u-tāñ mē chēm māy
 ‘ marith ös¹nay tsē Waikunṭhas-andar jāy ’

303.

18. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.	304-311
tasūnz ^a līlā sēthāh yēli pāna būz ^u n sapon ^u khōsh khōsh karith phīrith sa sūz ^u n	304.
dilāsāh dīth Baruth sūzun ba-khānay athas-kēth khrāv hēth sampon ^u rawānay	305.
kür ^u n yūts ^a kāl tāmath khrāv rājē rachēn zan zuv panun ^u tām ¹ ḍra-mājē	306.
dapan, yēli Rāma-juv āwāra sampon ^u wanani log ^u grāwa sārēy Lākh'manas-kun	307.
prakh ^o ṭ ^u tās ¹ rāza shrādaki dōha yiwān ḍs ^u purōhith hēth tamis āpyū dīwān ḍs ^u	308.
dōhāh akh sōponus dyut ^u nas na darshun khüts ^a s tsakh Darmarāzazas kahari sampon ^u	309.
yōdas gav tīr dīth Takhakas hyotun jān kür ^u n tati Darmarāzūn ^a kōm ^o āsān	310.
tamiy dōha pītrulūkuk ^u sōth ^u gāndīth āv pītar dīshīth kriyā-karmūc ^o thūv ^u n nāv	311.

ARANYA KAND.

19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishē yōsa mōkalöv ⁰ n punim ⁰ -tsandrama hish ^u Sītāyē höv ⁰ n	312.
Agasty ḍyūṭhun tamis-nish byūṭh ^u yüts ⁰ kāl pryutshun tas tām ¹ wonus sōrūy panun ^u hāl	313.
wuchun tāth ⁱ parbatas-pēṭh jānawārāh dopun Lākh'man-juwas, 'ath kyāh chuh cārāh'	314.
tulun tarkash dopun, 'tas yāñ dimas tīr' tatiy tas jānawāras wāsanā phīr ^u	315.
ba-zōrī pāna pādan-pēṭh paran pyōs dapan, suy jānawar yāgar-pachin ôs ^u	316.
Jaṭāyū nāv ôsus khōsh tīman āv hyotukh pānas-sūtin kor ^u has sēṭhāh bāv	317.
pakan ġay tāñ lobukh akh r ^o t ^u makānāh bahārā tāza dilkash bōs ^a tānāh	318.
bihith Sītā ba-gulshēn paida gav kāv pakan lāb ⁱ lāb ⁱ tamis Sītāyē-nish āv	319.
dyutus tām ¹ Rāma-tsandran darbi-hond ^u kān korun sōr'say jahānas hāl-i-hairān	320.

20. THE REPULSE OF SŪRPAṄAKHĀ.

Dandakh-wan-manz rüt ^u kh ökh ^u r ^u bēhan-jāy dōhāh akh rōṭasāh lāran totuy āy	321.
wuchun yēli Rāma Lakh'man biyē sa Sītā wasith pēyē shēra-kin ⁱ tröv ^u n tsētanā	322.
karith r ^o t ^u vīsh wuchith Sītāyē roṭ ^u gam dopun, 'mats ^a riθ nimas bartā dimas bram'	323.
dopus tām ¹ Rāma-tsandran, 'rach panun ^u dil 'döyum" nēth ^a r karun ^u asē-nish chuh mushkil	324.

21. SHŪRPAṄAKHĀ COMPLAINS TO RĀVAṄA.

325-330

' na-tay gatsh Lākh'manas ahwāl bāwus
 ' tagly yuth^u tyuth^u panun^u lōcēr ts^h hāwus 325.
 ' warly yōdwai tsē Lākh'man tas chuh āsān
 ' dapiy yōdwai tsē yēch ada rach panun^u pān' 326.
 tih būzith Lākh'manan kor^u tas namaskār
 dopun bōyis, ' amis kar yili mē-sūty wār 327.
 ' ts^h chukh rāzū parly yōdwai warahan
 ' akhāh chēyē sa trōvith byākh karahan' 328.
 tyuthuy būzith sa rōṭas āyē dar-jōsh
 dopun Lākh'man-juwas, ' chukh-nā karau hōsh 329.
 ' ma phir gardan dapan chuy zyuṭh^u barādar
 ' tsē yōdwai bēkha-dōlath chēy mē-sūty kar 330.
 ' parī chēs kēh na r^uy rōṭas na chēs pūnz^u
 ' ganīmath zānta ḫy tsē dārī-kin^u ūnz^u' 331.
 wōdañē wōtsh^u yāñ hētin vih-hih^l hāwān^l
 tasani lāg^l tim asani lāg^l bōy^l-būrān^l 332.
 wanani lūj^u Shūrpanakh, ' yīth kyāh chuh cārāy
 ' bōh zōj^unas Rāma-tsandran lōla-nūrāy' 333.
 dopun, ' yot^u-tāñ na Sītā wōñ bōh māran
 ' sa mōrith āsanam yīm pata mē lārān^l
 ' tih chwā poz^u yīm kathan myāñen thawan kan' 334.
 korun vēkhtsār tly wuch^u yēli Lākh'manan
 tatiy tsūt^unas nast ti dyut^unas cākh jāman 335.

21. SHŪRPAṄAKHĀ COMPLAINS TO RĀVAṄA

dapan, bōna ḫs^u tas zyuṭh^u bōy^u Rāwun
 tsalith gayē tas hyotun ahwāl bāwun 336.
 wonun wati Khar-dēwas lārān yōdas āv
 wuchun buth^u Rāma-tsandrun^u zan na zāyāv 337.
 wanani lūj^u Shūrpanakh tas Rāwanas yīy
 ' mē nay phār^lyād bōzakh pāph myōn^l chiy 338.
 ' shōngith ḫs^us manōshyāh gāl dinē ām
 ' tsalith āyēs mē dop^u, "lagi Rāwanas pām" 339.

¹ This line is omitted in most MSS., but is necessary for the sense.

‘ Kharas bōwum suh tām¹ pōwum ba-yēkh-tīr
 ‘ lüj^üs kami zāla wōñ kas bāwa yih sīr 340.

‘ wanān chis nāwa sōriy Rāma-autār
 ‘ wanās-manz yith karān asōran chuh samhār 341.

‘ mahā-sōndarāh wanay kyāh tas chēh rūpīt^h
 ‘ sōrga-lūkas-andar Yindran na mā dīt^h^ü’ 342.

22. RĀVANA AND MĀRICA.

tih būzith Rāwanas sōpon^u badal-rang
 khanani log^u gang gayēs tath-manz panūñ^ü zang 343.

wōthith ākōsh¹ gav tshōdun suh Mōrinj
 khēmot^u yēm¹ Rāma-tsandrun^u tīr-i-hōrinj^ü 344.

wuchun tām¹ ôs^u hyot^umot^u jēnda bar-tan
 tih dīshith Rāwanas düz^ü nāra han-han 345.

wanani log^u tas, ‘ mē wantam kyāh gayōy¹ hāl
 ‘ shikast āyōy² tsē kami āphūts^u woluy nāl 346.

‘ budith kyāh goy^u kyāh yuth^u zanm prōwuth
 ‘ tsē kēh ôsuy na Rāwun mandachōwuth’ 347.

dapus tām¹, ‘ Rāma-tsandrun^u tīr yēna ām
 ‘ tatiy-pēt̄ha lūb prath-cīzuk^u manas drām’ 348.

dopus tām¹ Rāwanan, ‘ wōñ kyāh chuh tadbīr
 ‘ korus bō-ti Rāma-tsandran sakth dilgīr 349.

‘ korun yōd wārayāh Khar-dēv mōrun
 ‘ rūt^ün tām¹ Shūrpanakh tas sīna sōrun 350.

‘ dōyim^ü sōndarāh chēh tamisay bāgi āmūts^ü
 ‘ khabar chyā pōpiyēs kas āsi zāmūts^ü 351.

‘ tithis vörögiyēs dīts^ü titsh^ü parī kām¹
 ‘ gāndīth kūñ^ü kōli tawa-nish kōna tshūñ^ü tām¹ 352.

‘ sarv-i-kad khōsh-yivūñ^ü bāgūc^ü yēmb^ar-zal
 ‘ kanau būz^üm amā chēm zan achēn-tal 353.

ba-jinsan tan wanān yitha chēy achē-pōsh
 ‘ kandēn-pēt̄h jāy shūbyā tas t^ah kar hōsh 354.

¹ V.l. *gowuy*.² V.l. *ōwuy*.

' chih kōsam-pōsh-hih¹ tām¹-sānd¹ atha-khōr
 ' chih tim trēy zān¹ ts⁸h gānz⁸rāwukh chih mā tōr ' 355.
 dopus tām¹ tōra phīrith, ' chuy-na mōlum
 ' mě chum mōlūm těli yěli ōs⁸ mōsum 356.
 ' gīndan dyut⁸nam tyuthuy tīrāh chēh kyāh kath
 ' achiv wuch wuñē zakhman chum pakan rath ' 357.
 zakh⁸m hōwun pāth⁸ras-pět⁸h pān trōwun
 wodun wārāh tamis ahwāl bōwun 358.
 ' suh āmot⁸ ūsī wuñ-kěn dar-jawōnī
 ' pazyā barbād diñ⁸ yīsh⁸ zindagōnī ' 359.
 dopus tām¹ Rāwanan phīrith zi, ' tadbīr
 ' tagiyēy kēh ma kar yīth kāmē takhsīr 360.
 ' ts⁸h chukh gamkhār zi kartam cāra-sözī
 ' yitam sūtīn yiman wuñ hēth ba-bözī 361.
 ' ts⁸ chuy mañi Rāma-tsandras vih suh hāwun⁸
 ' yiyiy lāran tyuthuy gatshī tambalāwun⁸ ' 362.
 dopus tām¹, ' tati yōdwai sūs Rāwan
 ' jamā yin kar zi nīn Sītā yēti Lakh⁸man 363.
 ' tshoruy nāwāh panun⁸ mā mandachāwakh
 ' pozuy won⁸may ts⁸h rājuth rāwarāwakh ' 364.
 dopus tām¹ tōra, ' wuñ mārathī ba-shēmshēr
 ' t⁸kān pakh chus bōh gōmot⁸ rājē-nish sēr ' 365.
 wanani Mōrinj log⁸, ' yōdwai yih mārēm
 ' narukh būgun⁸ dinam rākhēs-prakrēth chēm 366.
 ' mě yōdwai Rāma-juv mārēm diyēm kān
 ' paran gatsha "Rāma Rāma" athi yiyēm jān ' 367.
 tih būzith Rāma-nāv mana-kin¹ gayēs rāy
 dopun, ' dēwa Vishnu-bawanas-manz diyēm jāy ' 368.

nazar tröv ^u n wuchun tami jānawārāh tilāvūc ^u tan ba-gardan mōkta-hārāh	370.
dopun tas Rāma-tsandras-kun, ' t ^u kan nēr ' khanjara yā tīra mārun yā ba-shēmshēr '	371.
tamis dīshith sapūñ ^u kaitāh sa bētāb sapūñ ^u yitha nāra-sūltin khām sīmāb	372.
dapyōv tām ¹ Rāma-tsandran Lākh'manas-kun, ' chuh Rākhyos ^u jānawar kūh kyāh chuh dēshun ^u	373.
ts ^u h bēh yiti röch ¹ Sītā chēy hawālay ' bōh yot ^u -tāmath amis nith pōst wālay '	374.
tsolus Mōrinj tas-pata gāv suh lāran kadīth gari nyūn lōgun kōha-sāran	375.
ba-tundī tīr löyith sakth pōwun maran-vizi rākhēsan bōna nāla tröv ^u n	376.
tamiy kraki-sūty rākhēsan gūj ^u zi bun ¹ yād dyutun yēli rākhēsan ' Lākh'mana ' karith nād	377.
tyuthuy būzith sa Sītā lüj ^u wadanē horun osh ^u nār gond ^u nas hiyē-tanē	378.
dopun tas Lākh'manas-kun, ' gatsh ts ^u h lārān ' kariv kath bōy ^u -hyuh ^u bōy ^u chuý tshādān '	379.
dopus Lākh'man-juwan, ' bēh, chēkh ts ^u h mōsum ' ts ^u kar chuy rākhēsan-hond ^u vīh mōlum	380.
' dōyum ^u kar Rāma-juv diyi yūt ^u phār ¹ yād ' trēyum ^u kar kaīsi-hond ^u tati jāy-ě-yimdād	381.
' chuh tsūryum ^u rōz bēgam kyāh chuh talwās ' zi tshun ^u nas pōst wōlith yūr ¹ hēth ās '	382.
dopus tami tōra, ' kath gānz ¹ rāv mushkil ' mē zōnum chuy khayāl-i-khām dar-dil	383.
' gōdañ yim ūra-bāyēn-hānd ¹ chih atwār ' dōyum ^u āsiy mē dīshith dil giriphtār	384.
' trēyum ^u trāwun ^u ts ^u bōy ^u lās ¹ nay Shētrurğun ' yih tsūryum ^u cāra kyāh ūsuy suh dushman	385.

‘apoz ^u chuy yuth ^u na ami rāyē wāra rāwakh	386.
‘suh trövith nāv tām ¹ -sond ^u mandachāwakh	
‘bōh māray pān vēh khēmay tsally zāg ¹	387.
tih būzith Lākh'manan pēt ^h hyot ^u dillas dāg	
tsaith ^h jūmay wadan tsāv jangalan-kun	388.
sapon ^u paidā suh Rāwun jūg ¹ lōgun	
angan basmāh malith ḡān-andar tsāv	389.
athas-kēt ^h ūsa hēt ^h ḡhī karān ūv	
alakh-krakh lōy ^u nas lāran nēbar drāy	390.
dapyōnas, ‘dān dīm Rāmas lagiy ūy ¹	
dopus tami, ‘gōm wan gūnd ^u nam dillas rēh ¹	391.
dopus tām ¹ , ‘wōth t ^h kān Lankāyē-pēt ^h bēh ¹	
dopus tami, ‘Rāma-tsandrun ^u buth ^u wuchuth nā ¹	392.
dopus tām ¹ , ‘khōsh gatshakh qīshlīt ^h t ^h h Lankū ¹	
dopus tami, ‘gatsh t ^h h tath Lankāyē dis nār ¹	393.
tih būzith Rāwanan tas hōw ^u vēkhtsūr	
‘t ^h h chēkh-nā parzanāwān ūy ¹ gul-andām	394.
‘gōsōn ^u trāwun ^u mē Rāwun chīm dapan nām	
‘dayā kar wōn mē-pēt ^h trāwun ^u yih sannūs	395.
‘thaway sīwā karani hūras shurāh sūs ¹	
yih kath būzith tamis Sitāyē gav gash	396.
wanan, zan Rāwanas thōwukh karith khash	
gōlābas sōsanuk ^u hyuh ^u rang tatly gav	397.
halab-øyina-hyuh ^u man tas kafē-pēt ^h pēv	
chapith Yindrāza gav hēt ^h amrētūc ^u trēsh	398.
Garuḍa-sandi bīma sarpaū darbi dyut ^u phēsh	
tsōdūsh ^u tsandrama Kītan kor ^u awāray	399.
wasith ūkāshē pēy sōriy sitāray	
taway tsandrama Kītan roṭ ^u punim ^u dōh	400.
wuchun yēli sūrē woth ^u mot ^u az-sar-ē-kōh	
na-tay bōna qyūṭh ^u sūrēn ‘yiy gatshēm jān ¹	401.
dyutun tsandrama mōkalōwun panun ^u pān	

wütsh^us yeli kāla-gaṭa nētran añuw^u pyōs
tuju^un kēshau raṭith ākōshⁱ hēth gōs

402.

tsalan gav tyūt^u wāwas wath kür^un tang
wanan, ākāsh sampon^u sōsanuk^u rang

403.

tithay wōth^u shōr wanakēn jānawāran
samith tim āy söriy pān māran

404.

24. THE BATTLE WITH JĀTĀYU. RĀVANA BRINGS SITĀ TO THE GARDEN IN
LAṄKĀ.

khabar būzith Jātāyū gav khabardār
kaphas phuṭ^urun ta lāran gav ba-yēkh-bār

405.

punim^u tsandras wuchun yeli hēth gatshan Kīth
dopus tāmⁱ, ‘ōy mrath pāpuk^u gowuy hīth’

406.

dits^un krakh tas, ‘wōthuy kyāh yuth^u andakār
‘kawau-bāpath garas pananis dyututh nār

407.

‘kür^uth āwāra kami-bāpath parī-zāth
‘rumāh kar sab^ur labanāwath mukāphāth’

408.

kamī kēh kür^u na tāmⁱ tati zōr hövin
parau-sūtin pāth^ur-pēth wātanövin

409.

tsaṭān ôsukh raṭān ôsukh panjan-tal
kalan dahan narēn wuhan kunuy tshal

410.

küd^un shēmshēr tsūri lōy^un sa tas-kun
tsāṭin tas par sēṭhāh lācār suh sampon^u

411.

üñ^un saktī tamis Sītāyē won^u hāl
‘amis jānāwaras kētha-pōṭhⁱ chus Kāl’

412.

dopus tami, ‘rath mathith pal dis ts^uh dōrith
‘yih pal tshuni nēngalith zāniy na lōrith

413.

‘patav yeli Rāma-tsandras bāvi ahwāl
‘wanith wōbarāvi ada buth^u höv^unas Kāl’

414.

diwān ôsus barith pal nēngalān ôs^u
gōbith yeli pēv suh tas ākōshⁱ hēth gōs

415.

niyēn yeli shēhr-i-Lankā wātanöv^un
khaṭith tsōñ^un raṭith dar-bāg sa thöv^un

416.

dyutun phār^uyād tēli yeli sakth tyuth^u ās
tuju^un gāshēs gaṭa ākāshēs buñul^u ās

417.

wanani lūj⁰, 'sūrē gōtsara kath garas gōm
' karith zīwas ti zanmas wakri chum Bhōm' 418

Shēnaishcar Mīni ashṭum^u jāyē tas byūṭh^u
kaḍun^u sankaṭh tamis chuy dēn borun^u krūṭh^u' 419.

tamis Sītāyē yēli wulkā dashā āyēs
sapūn^u āwāra tsür^u lōn¹-nyāyēs 420.

Shōkhur tas lōn¹-tsakruk^u khōw^ur¹-kin¹ byūṭh^u
gatshith pardīsh tami krēchēr sēṭhāh dyūṭh^u 421.

dapan, yēli Rāwanan gil rūṭ⁰ sa zālay
ūñ⁰n Mandōdarī kūṭ⁰nas hawālay 422.

dopun tas-kun, 'rachūñ⁰ tsēy shēn rētan chēy
' karus sīwā ts⁰h yot^u-tāmath gatshēs lay' 423.

yih ḥs⁰y say tamis-nishē ḥs⁰ zāmūts⁰
wañāhas, 'Rāwanas mārani īmūts⁰ 424.

'lasiyēy yih vēwāhī karith sōpani wan-wās
'lasiyēy tōra yith Lankāyē kari dās' 425.

tih būzith tami zallas manz-bāg trōv⁰n
lūb⁰n yēli biyē dubāray parzanōv⁰n 426.

pryutshun ada tas, 'ts⁰h kām¹ dōda-dām cyōv⁰kh
'rūch⁰kh kām¹ zuv dyutuy yēli māji trōv⁰kh' 427.

dopus tami, 'chēs Zanakh-rāzas bōh zāmūts⁰
'chuh pozuy chēs bōh yīpis-sūtī īmūts⁰' 428.

dopukh yēli sīr sōruy pānawōñī
karani lūj⁰ ada wuch¹ wuch¹ lēla ta wōñī 429.

wādan Mandōdarī, 'wōlinjē chōkh chum
'wanun chuy byon^u wanun^u lāyēkh mē kar chum.' 430.

pagāh yēli sūrē khōt^u tas zūn pēyē yād
athas-kēth hēth wōdañē wōth^u tēga phōlād 431.

25. THE SEARCH FOR SITĀ AND THE MEETING WITH JATĀYU.

garaz yēli Rāma-juv¹ Lākh'man yīwan dyūṭh^udopun, 'kyāh-tāñ sapon^u', dōkh^u dīth pathar byūṭh^u 432.

wuchani log^u dūri tām¹ Mōrinj gōlun
sēthāh sakhtī karith tas pōst wōlun

433.

tulān aki tarāphā yāñ ūsus ba-khanjar
gatshan biyē tarāphā tas ūsus barābar

434.

dopus tām¹ rākhēsan, 'okuy karum phand
' zamīnas-sūty kijēv-sūtin karum band '

435.

dyutun tas shāph, 'gatsh guh¹-ryūnz^u sōpan
' wonuth suli kōna', tāmath wōt^u Lākh¹man

436.

dapan, Lākh¹man-juwan yēli hāl bōwun
dapan chus, 'phal yēch āwāra sōpon^u

437.

pakan gay gul riwan dīthikh diwan nād
grahon^u gav tsandramas hēth dād-i-bēdād

438.

wadan gay wān¹ diwan kōhan ta bālan
pritshan gārān gay sub^uhakēn^uy sitāran

439.

pakan nētrau chakan rath pān māran
sa gömūts^u dāg thövith dōn gulālan

440.

wuchukh dyūthukh Jātāyū sakth gamnākh
pēmot^u bar-khāk-i-gam jāman kārikh cākh

441.

wūñ^un shēch¹ Rāwanūñ^u sōr^uy timan-kun
wanith wōborun zan^um tas mōkth sōpon^u

442.

dyutukh tas dāh matshan-pēt^h mōkth sōpon^u
pakan gay böy¹-bārān¹ tim kōhan-kun

443.

KIŞKINDHYA KANDA.

26. THE MEETING WITH HANUMAT AND SUGRIVA. THE DEATH OF BĀLL.

karith gay cākh jāman khākh bar-sar
wuchukh tathiy kōhas-pēt̄h ḍs¹ wādar 444.

timau yēli wuch¹ tulukh yūts⁰ nāla phār¹yād
dopukh, 'yim dēv chyā kina ādamī-zād 445.

' kamānāh hēth nakhas-pēt̄h yim chih lārān
' yiman kyāh rōw⁰mot⁰ yim kyāh chih tshādān' 446.

Hanūmānan dopukh, 'kas kyāh chuh mōlum
' chih sāhēbzāda jōrāh lūk¹ mōsum 447.

' bōh chus zānan chih yim bārān¹ balāvīr
' zamīnas-sūty suwān ākāsh chih az-tūr 448.

' samandar tīra-sūty zan gāsa zālān
' pēwan yim athi dushman tas chih gālān' 449.

dopukh, ' pritshahōkh gatshith yim yōr kot⁰ āy
mēth⁰r chyā kina shēth⁰r kina yōd karani āy' 450.

pakan gav pāna Halmot⁰ hāl būzun
sēthāh khōsh gav biyēn paigām sūzun 451.

onun Sugrīv pādan-pēt̄h paran pyōs
dapan, Sugrīv wādaran pād⁰shēh ḍs⁰ 452.

kür⁰kh shōdī diluk⁰ gam gōsa trōwukh
akis āk¹ pānavūn⁰ ahwāl bōwukh 453.

dopus yēli Rāma-tsandran hāl-i-Sītā
wasith pēv bar-zamīn Sugrīv az-pā 454.

wonun tas-kun, ' tsē chuy bēgāna dushman
' mē chum dushman sapon⁰mot⁰ bōy⁰ thav kan' 455.

dapan Sugrīv, ' chum zyuṭh⁰ bōy⁰ Wōli
' suh gari āsan bōh phērān bōl¹ bōlī 456.

‘ Māyövī nōm^u rākhyusāh ḫs^u yūts^u kūr^u
 ‘ nazari-sūtin karān ḫs^u parbatan sūr 457.

‘ nabūc^u traṭh zan zamīnas-pēṭh pēwān ḫs^u
 ‘ pēwan yim athi dushman tim khēwān ḫs^u 458.

‘ khēyēn yēli wārayāh badrāh suh sōpon^u
 ‘ karani log^u āz^amøyish wādaran-kun 459.

‘ üñ^un tsakh Wöliyēs, “ rākhyus bōh māran ”
 ‘ gayēs yēkh-bār āsⁱ bārānⁱ z^ah lāran 460.

‘ suh gav kamzōr tsol^u gāras-andar tsāv
 ‘ tyuthuy lāryōs Wöli path korun wāv 461.

‘ galis-pēṭh gārakis byūṭhus bōh pānay
 ‘ wāh^arⁱ tati rath wuchum nēran nishānay 462.

‘ sēṭhāh yēli rath wuchum sōpon^u namūdār
 ‘ gumān yiy gōm, “ Wöli mūd^u dar-gār ” 463.

‘ sapon^u mushkyul^u dopum, “ kath chēh-na āsān ”
 ‘ tulum parbuth dyutum tamikis galis ḫān 464.

‘ wadan phārⁱyād lāyan, “ wāhy Wöli ”
 ‘ korum sārēnⁱ wazīran hāl hōlī 465.

‘ wadan tim pānzⁱ ta wādar ḫsⁱ yēkh-jāh
 ‘ trēyum^u wārⁱhyāh sapon^u tām gav suh paidāh 466.

‘ dopun, “ mōrum suh yēli gāras-andar tsāv
 ‘ “ dyutum tas ḫāna dōn wārⁱhēn nēbar drāv 467.

‘ “ nēbar nērahō kawa thow^unam mē ḫānay
 ‘ “ nēbar nīrith karān wōñ tāna-tānay ” 468.

‘ yih wōbarōwun wanith gar-bāra hēth gōm
 ‘ panüñ^u ḫsith gāyēm paradēn-sūtin kōm^u 469.

‘ yih kēh ḫōsum tih pānas nyūn yēkh-bār
 ‘ logum lārani ta mārani tsōñ^unam lār 470.

‘ khotus yith parbatas-pēṭh chēs-na kāh bāth
 ‘ tshēnēs tēli kala yōdwai wāti yut^u zāth 471.

' dapan, path-kun Döndöbh děv mūsh^u mōrun
 ' tasond^u rath rūd-hyuh^u prath jāyē hōrun 472.

' Matang rēsh^l rath wuchith dop^u, ' kām^l yih kor^u pāph^u
 ' sēthāh tsakh khüts^u tamis ada yiy dyutun shāph 473.

' lagan yith parbatas-pěth yūn tasānd^l pād
 ' diyēs tēli Wöliyēs Yēm-rūza yith nād 474.

' taway asē ös^u kür^umüts^u yiti bēhan-jāy
 ' ts^h kar wōpāy pādan-tal chapani āy^l 475.

dopus tām^l Rāma-tsandran, ' gatsh ts^h dis nād
 ' kariv tōh^l yōd yimay bōh kara yimdād^l 476.

dopus Sugrīv^l, ' göda hāwum panun^u zōr^l
 wuchun kranz Döndöbhun^u tām^l lōg^u tath khōr 477.

ong^uji-sūtin korun tath tām^l yishūrāy
 gatshith pěv dūr tath gāy pāra-pārāy 478.

wañōnas, ' yēli suh Wōli zōr hāwān
 ' akly atha-sūty sath kūl^l alarāwān^l 479.

kamān tuj^u Rāma-tsandran zōr hōwun
 gilüñ^u-sūtin suh parboth^u dūr trōwun 480.

tih dīshith khōsh sapon^u Sugrīv dil-tang
 dopun böyis, ' nēbar-kun nēr kar jang^l 481.

titthay būzith suh Wōli drāv lārān
 achiv-kin^l nāra-wuzamal ös^u hārān 482.

kalas dyut^unas akhāh bē-khōd wasith pěv
 khomun butaröts^u-pěth āyēs phaṭith zēv 483.

suh gav phīrith sōkhas ösus-na parwāy
 wōthith tas Rāma-tsandras-sūty korun nyāy 484.

' mē kar ös^um khabar chukh yūt^u kamzōr
 ' mē shānan-pěth loduth biyē trōw^umot^u bōr 485.

' apoz^u won^utham apazis kan mē thōwum
 ' shōngith dushman dubāray wuzanbūwun 486.

‘ ts ^a h sāhēb-zāda ôsukh nāz-parward ‘ taway dar-wakt-i-mardī drākh nāmard ’	487.
asan won ^u nas, ‘ mě nō zōñ ^u m taphāwath ‘ ts ^e -sūty tas Wöliyēs lagi tīts ^u phursath ’	488.
tuj ^u n akh pōshē-mālāh tshuñ ^u nas nōl ¹ t ^a kan sūzun dubāray, ‘ yikh-na wōñ khōl ¹ ’	489.
dapan Sugrīv, ‘ zōraki tīra mōrēm ‘ gatshas yēli wōñ suh mā ada zinda chōrēm ’	490.
dilāsāh dith suh gav biyē lōy ^u nas nād tih būzith drāv Wöli dyutun phār ¹ yād	491.
dapan, Tārāyē won ^u nas, ‘ ay ¹ pahalwān ‘ ma gatsh wuñ-kēn bōh khōtsan chēs hēiyi jān ’	492.
‘ khabar chyā Rāma-juv mā āsi zāmot ^u ‘ ts ^e āsiy pöpiyēs mārani āmot ^u ’	493.
‘ gulēn gand ¹ raz paran pēs gatsh wanus zār ‘ wanus, “ bakhcum mē āmot ^u chukh ts ^a h autār ” ’	494.
‘ Angod ^u chuy gāsh cashman-hond ^u suh sōzun ‘ gōnāh bakhciy shēran sōpan tamis-kun ’	495.
‘ ts ^a h nay bōzakh suh nay sōzahan khaṭith rōz ‘ gaṭhiyēy žuv panun ^u won ^u may ts ^a h poz ^u bōz ’	496.
tyūtuy būzith sapon ^u Wöli gazaph-nākh ba-tundī drāv jāman tām ¹ dyutun cākh	497.
tsalani Sugrīv log ^u yēli gōs suh lāran roṭun zōgith dopun, ‘ yāmath bōh māran ’	498.
wuchun ākāsh-hyuh ^u gānz ^o run panun ^u pān dyutun tāñ Rāma-tsandran zōra tyuth ^u kān	499.
wasith pēv parbatas-tal sōrma tas gav wanani log ^u Rāma-autāras, ‘ ts ^a h kan thav ’	500.
‘ rochuth nāmard kētha mōruth dilāwār ‘ ts ^a h pōpī chukh wanān chiy “ Rāma-autār ” ’	501

'dyututh tīrāh khaṭith rūduy na yinsāph
 'mē pāph ḫsum-na kawa pānas ḫyotuth pāph' 502.
 dopus tām¹ Rāma-tsandran, 'lōy^umay kān
 'taway bōyis niyēth āshēñ tih chwā jān 503.
 'koruth aparād yuth^u tyuth^u kāh karyū zāth
 'karan yōdwai wasith pēyi nab ta būtarāth' 504.
 tilthay būzīth Angod^u sūzun gandīth gul¹
 'yih rāch'zēn wuñ mē pāpāk¹ phal panān¹ tul¹, 505.
 dopun bōyis, 'ts^uh gari rāch'zēn paran-tal
 'mē kor^u yuth^u tyuth^u mē wōñ ḫyūṭhum tamyuk^u phal 506.
 wanith wōborun sapon^u dēha-nishē wōdōsī
 gandīth nār tas sapon^u tāñ sōrgawōsī 507.
 wuchukh nēsh^utur khabar angāh nagar gay
 sapon^u Sugrīv shāh tōṭhyōs panun^u day 508.
 chuh sath yiy yād rūz^us bōy¹-sūnz^u kath
 onun Angod^u tamis push^ur^un wazārath 509.
 dapan, tas bōna bōy¹-sānd¹ shur¹ gayēs ṭōṭh¹
 rūch^un tām¹ bōy¹-kākañ mājē-hānd¹ pōṭh¹ 510.
 onun Halmot^u dits^un tas pēshkōrī
 (balāvīras lagas pādan bōh pōrī) 511.
 tshuñ^ukh Zāmōwanas trāṭ¹-māl nōlī
 kūr^ukh tas maṭi mulkūc^u kuṭawōlī 512.

SUNDARA KĀNDĀ.

27. THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LAṄKĀ.

dapyōnakh lōla-kinⁱ, ' shīshēn phiriv may
' aniv paigām Sītā kōr-kun gay

513.

' niyiv lashkar sūtin yētshi-kinⁱ diyiv tshōh
' tshandiv samsār sōruy rāth tay dōh '

514.

asan tim drāy tshāḍith āy dīshēn
wuchukh yith manōshē-lūkan sōr^u han-han

515.

dachyun^u khōwor^u wuchukh sōruy pachyum^u pūr^u
' tshondukh pātāl gātshⁱnakh cēshm-i-bad dūr

516.

patav-lākan timau bōna akh gōphāh dīt̄h^u
wuch^ukh sūn^u nīla-kūn^u gömūts^u sēthāh krūt̄h^u

517.

atsith tath akh akis-kun thaph karān ösⁱ
pēwan buthⁱ-kinⁱ wasith tim zan marān ösⁱ

518.

wuchukh bāgāh gupith sōrgūc^u zamīnāh
palangas-pēt̄h bihith akh nāz^unīnāh

519.

sarv-i-kad kömathāh āshōb-i-ālam
pariyāh prazalavūn^u rūpas na kēh kam

520.

karān ös^u taph shēran gömūts^u Dayēs-kun
gāmūts^u rūts^u wāsanā mīlith payēs-kun

521.

dopukh tas, ' rōv^u Sītā Rāma-tsandras '
dopukh tami, ' āchⁱ waṭiv wōtiv makānas '

522.

wacēkh yān cēshma mutsarāvēkh wuchukh rang
kōhistānuk^u makānāh akh sēthāh tang

523.

wōdōsī gay wuchukh akh tang jāyāh
mūt̄h^ukh Sītā wōdañē dīt̄h^ukh balāyāh

524.

suh yūts^u bōch^u ös^u tih dīshith naǵma tāmⁱ lōg^u
dopun, ' az Yīshōran kor^unam yutuy bōg^u '

525.

Angud tāmath wanani log ^u Halmatas-kun, 'Hanūmānō yuthuy ôsuy Jaṭāyun'	526.
tithay būzith suh jānāwar wasith pēv wanani log ^u , 'pāra kār ^l wam wāra wān ^l tav'	527.
timau dop ^u has, 'suh kyāh wātiy pozuy wan' dopukh tām ^l , 'būz ^l tav tōh ^l thōv ^l tav kan	528.
'achēn-hond ^u gāsh zan ôsum lōko ^l bōy ^u 'tsolum trövith mē tām ^l wölinjē chōkh lōy ^u	529.
'z ^h bārān ^l ôs ^l zōrāwar pahālwān 'zēhan gayē ás ^l karav sūrēs sūtin mān	530.
'ahankāran tulith niy kor ^u pakhan wāsh 'tyuthuy tuj ^u zōra wuph yuth ^u wōt ^l ākāsh	531.
'tulun tāpas tatsar sūrēs zi tsakh āyē 'dazani lāg ^l par tamis rūd ^u sas bōh tshāyē	532.
'dādis par tāpa-sūty rūdus na kēh hōsh 'zalas kina ągna-Jōshēs log ^u suh pampōsh	533.
'mē ôsum mōl ^l kor ^u mot ^u nāv Sampāth 'Jaṭāyun tas, dapan, mēlēm na wōnū zāth	534.
'tsōdāh shēth waīsi gay yēna yuth ^u mē sampon ^u 'wuchān ūsam mē lōsan cēshma tas-kun	535.
'wuchan yēth-kun bōh chus tath-kun pēwan tāph 'bihith chēm tsōn hatan kruhan nazar sāph'	536.
Hanūmānan wānis tas bōy ^l -sānd ^l kār sēthāh tōthyōv tamis-pēth Rāma-autār	537.
wonun yāmath tamis tānēth wadun ^u ás dopun, 'kari-nā mē-pēth tas bōy ^l -sond ^u pās'	538.
parani log ^u 'Rāma Rāma' nāv būzun wodun yüts ^u lōla-sūtin mōkth sōpon ^u	539.
tithay pruyutsh ^u has timau Sītā wuch ^u th-nā dopukh tām ^l , 'chēwa bihit dar-bāg-i-Lankū'	540.

lobun Rāma-juv hr̄edayē gav mōkth pānay
tamis Sītāyē-hond^u won^unakh nishānay 541.

borukh ānand wādar tim sōkhas bīth¹
wuch^ukh Lankā sōnūc^u prawa bōna timau dīth¹ 542.

‘ zala-s-manz zan punim^u tsandrama chēh kyāh kath
‘ amā tot^u wātanuk^u mā kaīsi tākath’ 543.

korukh tadbīr, ‘ kati-kin¹ ath labav tār
‘ chuh dār^uyāwāh tarun^u wuch Dayē-sond^u kār’ 544.

parandan par phuṭikh dīshith marān ös¹
kathā chē-na kēh shurāh hath kruh tarān¹ ös¹ 545.

salāh tshādān karan thüc^u tāt¹ timan wāh
ak^uli-kin¹ tim zala mārani lāg¹ thāh 546.

wanani log^u akh, ‘ dahan kruhan mē tākath’
dapan byākhāh, ‘ tr^uhan tāñēth chēh kyāh kath’ 547.

dapan byākhāh, ‘ bōh namath kruh nimas tshāl’
dopukh Zāmōwanan, ‘ vrēdd chus mē chum kāl 548.

‘ natay yēli lūk^u ôsus bāla-bāwas
‘ tuj^um ākāsh wōth akisay hawāwas 549.

‘ bōh ôsus wāv hyuh^u ākōsh¹ phērān
‘ mē dīshith ôs^u daitēn prān nērān 550.

‘ niyēm wuh carkh gānz^arith martē-lūkas
‘ wuchus rēsh¹ āk¹ dīshith āyē tsakh tas 551.

‘ dyutum tām¹ darbi-hond^u kān wuch tapuk^u zōr
‘ mahābaliyēs yithis phuṭ^orun khōwor^u khōr 552.

‘ tamyuk^u ôsum na gam wuñ tārahōs tshāl¹
‘ amā khōtsān chus walānam asōr nāl’ 553.

Angud tāñ wōth^u, ‘ mē chum yāwun panun^u pūr^u
‘ dimas wuñ wōth yimas shēhras karith sūr’ 554.

Hanūmānan dopukh, ‘ yāwun ma höviv
‘ bōh tāras tshāl yima tsintāyē trōviv 555.

¹ V. l. *buḍith chus long^u gamot^u na-ta tārahōs tshāl*.

‘wuchiv yēli Rāwanas kyāh āv yiphlās
‘taras wōñ bōh karas wuñ sōr’say dās’ 556.

wanani lāg¹ vird¹, ‘Halmot^u dōd cēwān ḫs^u
wuchith sūrēs,’ dapan, ‘raṭonuy manas gōs 557.

‘dits⁰n ākāsh wōñh sūrēn yiwan dyūt^h
‘dopun, “raṭ^unas,” Sumīras-tal khaṭith byūt^h 558.

‘yih kath tas kyāh tamis-nish Rāwanas zōr
‘ts⁰h kēh wān’zēs na yot^u-tāmath khasēs bōr^u 559.

‘wuchith Sītā khabar hēth nēr ṭ⁰kan yūr¹
‘sa pānay zāni yēli yin dōh tamis pūr¹’ 560.

roṭun tām¹ Rāza-Rāmun^u mōkh manas yād
wōthith gav tshāl hēth zan gav wōthith bād 561.

dapan, yēli sangara-pēṭha tām¹ zōra dits⁰ tshāl
sapon^u path pōñ^u tal gav zēr-i-pātāl 562.

tyuthuy yēli wāv hyuh^u Halmot^u wōthith gav
gatshith Lankāyē par Lankāyē-pēṭh pēv 563.

sēṭhāh bođ^u ḥāch¹darāh tati qēdē-pēṭh ḫs^u
gatshith Halmot^u tamis ḫs⁰s-andar pyōs 564.

dapan, tas Rāma-tāndras-kun gamot^u man
lobun war Halmatan trāmūv^u gayēs tan 565.

pakan gav ḫs^u suh Sītāyē tshāqān,
‘laban-nā lōla-cashmau mōkta hārāu’ 566.

28. HANUMAT REACHES LAṄKĀ.

wuchun yēli shēhr-i-Lankā āśhtaras gav
wanani log^u, ‘gath yih kyāh cyōñ^u, hē Sadāshiv’ 567.

wuchun tath bāri-kani rōph sērē kañē sōn
bilhōrāk¹ tham jarith jawhar laban tsōn 568.

pāṭh¹r¹ rawakan wathor^umot^u lāla-yōkūth
sab⁰z tālav ta tārakh¹ mōkta jamrūth 569.

wuchun darwāza sōna-tālav patyum ^u wōj	570.
pacēv-kani pariyē lögith phōj-dar-phōj	
hēr sōthkūc ^u wuch ^u n sōr ^u y sar-ā-pāy	571.
dopun, 'sōrgas-andar Yindras na yitsh ^u jāy'	
Dhanēshṭ-Kōmār Vishōkam ös ⁱ shēran	572.
baran dārēn wōtēn brāndan ta hēran	
Vasanth-ādēkh shēh rēth nēth ös ⁱ bar-pāh	573.
kamar-basta ci guldasta ba-yēkh-jāh	
wuchun Yindrāza sōpon ^u mot ^u suh gil-kār	574.
sambālan sāta sātay dar ta dēwār	
tatiy nēran totuy wātan prabātan	575.
sandyā waktan tsand ^a r öyith prabātan	
timan-pēṭh ⁱ -kin ⁱ wuch ^u n tas Rāwanas jāy	576.
tithis asōras manōshē-sond ^u kyāh chuh parwāy ¹	
wasav-kani rēsh ⁱ wuchin lāg ⁱ māt ⁱ sitāran	577.
laban wuch ⁱ wuch ⁱ laban zan mōkta-hāran	
timan-pēṭh ⁱ -kin ⁱ wuch ^u n tas Rāwanas jāy	578.
tithis asōras manōshē-sond ^u kyāh chuh parwāy	
wuchan gav sārēniy bāhwān ⁱ barūjēn	579.
wathor ^u mot ^u pharsh zan ākāsh han-han	
sa Lākh ⁱ mī wuchta Lākh ⁱ mī kyāh wanān rūz ^u	580.
yiwan Brahmā karan chuy Ṭhōkuras pūz	
wanith hēk ⁱ zyā Oğun tas ös ^u wāza	581.
Kar ^a m muharir ta nōzir Dharmarāza	
Shimāluk ^u Wāv tati prath-sāta āsan	582.
duwan lath dāri-sūty āman ta khāsan	
Warun ^u pāñur ^u yiwan tot ^u pōn ⁱ -pānay	583.
dapan Dayē-gara Dashē-Rāwun bahānay	
Kazal-wan cūk ⁱ dar zan tas chih mārān	584.
nakhas-pēṭh zin ⁱ -gēdāh hēth pāna lārān	

¹ This verse accidentally anticipates verse 578.

tithay Butarāth kand ¹ -hūr ⁰ -hish ⁰ wuchiv tħal liwan pānay prabātan Thōkuras-tal	585.
bihith tati Rōgiñā lögith sa sañewör ⁰ timan sārēn ¹ sa Sītā wātanüc ⁰ tōr ⁰	586.
yih kētshāh tati tih kar sōris jahānas raṭith Yēm-rāza thow ⁰ mot ⁰ kāl-d-khānas	587.
yimay sāmāna yēli pānay tatly dīth ¹ Hanūmānan, tamis pādan dīmas mīth ¹	588.
sētshāh khōsh gav wuch ⁰ n yēli jān jāyā dopun, 'karanōv ⁰ kām ¹ yitsh ⁰ Vishṇu-māyā'	589.

20. THE BUILDING OF LAṄKĀ.

dopus tān Nāradan, 'wuch kyāh karān Day 'Wumā-dēvīyē dōha aki yētsh yiy gay	590
'shēran sūpūn ⁰ Shiwas tamī roṭ ⁰ bahānūh '"gatshēm āsun bēhun ⁰ -kyut ⁰ rōt ⁰ makānūh "	591
'Shiwan yēli būz ⁰ prayōv tas tiy yih khōsh gōs 'karith taph Rāwanan mong ⁰ mot ⁰ yih gara ḫs ⁰	592.
'Dhanēshṭ-Kōmār Vishōkam manganōwun '"lodun gara tyuth ⁰ ," dopukh, "yuth ⁰ tambalō- wun"	593.
'pakan gay tħim z ⁰ h yēli sōruy tħandith āy 'Prazāpath jāyē-nish "prōñ ⁰ y" dapith drāy	594.
'wuchukh yēli būtarāth sōr ⁰ y barābar 'wōthith ākōsh ¹ gay qyūthukh samandar	595.
'wuchukh pōñis-andar qyūthukh zuwāh jān 'dopukh, "kām ¹ kyāh-sanā kor ⁰ mot ⁰ chuh yuth ⁰ dān"	596.
'pryutshukh Brahmā-juwas, "sōruy yih zal ḫs ⁰ '"zafas-pēt ⁰ sōrga-dwārāh paida kar gōs"	597.
'dopukh Brahmā-juwan, "yēli nā Garuđ zāv '"lūj ⁰ s bōchē gav wōthith Kashēpas-nishin āv	598.

““ dopun mōlis,—ts^h kētshāh khyon^u t^hkan dim—
““ dopus tām^l,—khēn ts^h mad-host^u bīyē akh krum. 599.

““ trē-hath kruh thād^l chih tim tawa-nishē dōgan zīth^l
““ karani lāg^l yōd sētshāh,—Garuḍan tithay dīth^l 600.

““ tithay yēli wāv-hyuh^u zōgith gatshith pyōkh
““ panjan dōn-tal tulin ākōsh^l hēth gōkh 601.

““ niyēn tot^u pārizātuk^u ōs^u yēti kul^u
““ wuchiv tām^l mōsaman kyāh trāpajyār tul^u 602.

““ duzōlis-manz tim hēth yāñ thüv^un zang
““ gōbēra-sūtin kulis woth^u ts^hsta akh lang 603.

““ roṭun lang tōti-sūty, wuchi^ltav tasānd^l gōn,
““ raṭēs yōdnai wasith butarāth gayēs bōn 604.

““ onun pōñis-andar dōrith dyutun lang
““ halani lūj^u būm biyē ākāshē-pēth Gang 605.

““ languk^u gōd byūṭh^u pātālas-sūtin suv
““ lanjēn ar^hākh log^u yuth^u sōponus zuv 606.

‘ lodukh gara Yishōras yēli gayē hēmsā
‘ languk^u kūn^u āv lagi ath nāv Lankā 607.

‘ lūz^un tīsh^u Lōkh yīsh^u dīth^uth tsē pānay
‘ wuchakh wōñ kyāh karēs Sītā wakānay 608.

‘ manōshē-lūkas andar yuth^u wājē-hond^u krēkh
‘ kūr^us prōvish Shiwan darmuk^u dyutun shēkh 609.

‘ tapīshōr rēsh^l ta brōhman āy sālas
‘ timau darshun karith mang kūr^u na mālas 610.

‘ Pulastēs-sūty putur^u Lankāyē yēli tsāv
‘ Shiwan yāñ ḍyūṭh^u wārāh khōsh tamis āv 611.

‘ kūr^un pūzā ta pōtra-tsāl trōwun
‘ dopus, “dakhēnā mangyūm kyāh kas gatshēm dyun^u” 612.

‘dopus tám¹ Rāwanan, “Lankā gatshēm diñ²”
 ‘dopus tám¹ tōra, “dits³may wuñ gatshēm niñ⁴” 613.

‘tithay dits⁵nas ta tám¹ kür⁶nas hawālay
 ‘mōkalith mas korun lōgun suh zālay 614.

‘korun tám¹ sankalaph dits⁷nas sa dānay
 ‘samith sōriy diwatā ös⁸ pānay 615.

‘suh Brahmā Sūrē Tsandrama Shiv chuh pānay
 ‘chēh kyāh kath tas-nishin dān ös⁹ bahānay 616.

‘hēwan chuh mōshkh prath pōshēs baran lōl
 ‘sēthāh tsālan ta gālan chuy-na kāh byōl¹⁰ 617.

‘yēmau taph kor¹¹ tīman yēli gav ahankār
 ‘dapan bōna rākhēsan dyut¹²nakh rājith mār 618

30. THE STORY OF PULASTYA, THE BIRTH OF RĀVANA AND HIS
 BROTHERS AND SISTER.

‘korun tyuth¹³ tēli yēli yuth¹⁴ manas gōs
 ‘dōhay dēwan ta asōran yōd sēthāh ös¹⁵ 619.

‘samayē aki yōd korun Yindrāza vīran
 ‘kōlav-kin¹⁶ āyē rākhēs-bāyē yīran 620.

‘yōdas Yindrāza gav pēv rākhēsan wāv
 ‘wuchiv kētha-pōjh¹⁷ ts¹⁸nē-phati-tala tēngul drāv 621.

‘rēshwāh akh boq¹⁹ Pulastē ös²⁰ tas nāv
 ‘prabātas wōth²¹ nadiyē-pējh buth²² chalani drāv 622.

‘sandūkhāh akh wuchun pōñis andar ös²³
 ‘roñun thaph dith andar wuchanuk²⁴ manas gōs 623.

‘wuchun mutsarith triyāh dīth²⁵n harith prān
 ‘dōyim²⁶ tas dōd cēwan kañkhāh wuch²⁷n jān 624.

‘kañkh khōr²⁸n ta mōj²⁹ tamis tāt³⁰ trōv³¹n
 ‘athan-kēth tám³² bañhis-pējh wāra khōr³³n 625.

‘niyēn pānas-sūtin gara wātanöv³⁴n
 ‘garas pananis andar tám³⁵ wāra thōv³⁶n 626.

‘ kür^ūn támⁱ yiy pratig्यā pānasay-kun
 ‘ “ thawan göbaras vēwōhⁱ ázⁱ,” manasöv^ūn 627.

‘ sapūñ^ū tas töth^ū rüch^ū támⁱ ötha-nawa-mös^ū
 ‘ bađith büz^ūn sa ökh^ūr^ū rākhēsēn ös^ū 628.

‘ wuchiv triyē-bāwa yēli tas āv yāwun
 ‘ prasani lüj^ū zyuṭh^ū göbur tas zāv Rāwun 629.

‘ wuchukh tas dah-kala nārē dah dōgañē wuh
 ‘ mōcēr wārāh ta zēchēr sāsa-bādⁱ kruh 630.

‘ wanith hēkⁱzyā tasond^u mōkh ôs^u ağna-sond^u kōnd
 ‘ mōkhas-pēth dand z^ah zan ts^amarāvⁱ mōndⁱ 631.

‘ manzali manz-bāg zangan yēli kađan kāđ
 ‘ wōtur^u-kun phēri dakhēnas-kun diwan tār 632.

‘ tih dīshith khūts^u ryosh^u dop^unas, ‘ yūtuy pras.’
 ‘ tamis-pata zāv Khara-dēv biyē rōṭas 633.

‘ z^ah karmishṭh zāy rākhēs drāy tim tsōr
 ‘ kalas-pēth hēng path-kun hālⁱ timan khōr 634.

‘ dayēs hāwun^u chuh Rāwun wōkha-bunⁱyād
 ‘ rum almāsāvⁱ kañüv^ū tsam adijē phōlād 635.

‘ logus yēli mas Kumbhakarnas tsüt^ūn nān
 ‘ sēthāh ryosh^u khūts^u ağnas támⁱ humun pān 636.

‘ wuchiv vīduk^u asar gav pēv Vibhīshēṇ
 ‘ tamis-pata zāv biyē Dhana-Waishērawaṇ 637.

‘ manas yiy gav tamis tiy ôs^u hāwun^u
 ‘ karun^u tas pāna gav dēwāna Rāwun ’ 638.

31. HANUMAT FINDS SITĀ IN THE GARDEN.

dapan, Nārad-rēshiy thüv^ūnas yih lādan
 (Hanūmānas bōh wandas cashma pādan) 639.

pakan gav ôs^u suh tas Sītāyē tshādān
 ‘ laban-nā lōla-cashmau mōkta hārān ’ 640.

wuchun bāgāh bihishtuk ^u sōrga-dwārāh wuchin tati ös ¹ phēran daity wārāh	641.
samēmāt ¹ sārī samsārāk ¹ tatiy gul amā tath bāgwān kāwāy na bulbul	642.
wuchun hyo ^u mot ^u dilas-pēt̄h dāg lālan dapan, 'dūrēr bōnā chus yār tsālan'	643.
ariū hēts ^u mūts ² nakhas-pēt̄h dōn ^u -pōshēn dapan jāphur ^u gōlābās, 'chus-na pōshēn'	644.
yēmb ^u r-zal bara gōmūts ^u barg-i-kōsam dapan, 'kōtāh zarith hēka cashma lōsam'	645.
'bab ^u r ^u bētāb gōmūts ^u pān māran' batakh-līt̄is dapan dōn gul-i-anāran	646.
laḍar-pōshēs dapan waṭa-phāṭ ¹ ta zindōr 'phōlakh-nay pāna asē wātyā karun ^u zōr'	647.
wadan pampōsh, 'āsam cashma lōsan' tamis shēmshēr hēth gav lārī sōsan	648.
samīth sōmbul sapon ^u nargis rūt̄ ^u n hiy dapan tas kāripāt ¹ , 'mūz ^u lām myōn ¹ chiy'	649.
gōlābas ös ^u lāyan nād maswal 'yitam chēm tūr ¹ -kun rātas dōhas kal'	650.
garaza Sītāyē sōrgacē hiyē pēyē hāy tyuthuy yuth ^u pōpiyēn narakas andar jāy	651.
wuchun tsāmot ^u dilas tas dūrēruk ^u dāg dapan, tāmath suh Rāwun wōt ^u dar-bāg	652.
kulis-pēt̄h khot ^u Hanūmān tshāyi-hol ^u byūt̄h ^u yih kēt̄hāh kor ^u timau sōrūy tih tām ¹ dyūt̄h ^u	653.

yemb^ar-zala nāra-sūtin kāri-pātⁱ gay
pēyēs öyīna-pānas dēshēwun^u khay 655.

wanani lüj^u Rāwanas, 'lānath tsē lāriy
'bōh māray pān myōn^u bartā tsē māriy' 656.

dopus tāmⁱ tōra, 'tāmⁱ-sond^u bīm kam hāv'
dopus tami, 'āy lasanūc^u shēkh wōñ trāv' 657.

dopus tāmⁱ, 'gotsh^u suh yun^u karahōn bōh barbād'
dopus tami, 'yēli yiyiy yut^u tēli pēyiy yād' 658.

dopus tāmⁱ, 'kar chēh tas yut^u pōshēnūc^u bāth'
dopus tami, 'kyāzi āham tsūri hēth rāth' 659.

dopus tāmⁱ, 'rōz khōsh wōñ gav suh wan-wās'
dopus tami tōra, 'yith Lankāyē kari dās' 660.

dopus tāmⁱ, 'rōz khōsh wādākⁱ shēh rēth sūrⁱ,
dopus tami, 'wōñ yiyēm bartā niyēm tūrⁱ' 661.

dopus tāmⁱ, 'wōth sōkhākⁱ sāmāna pairav'
dopus tami, 'cyōn^u dōkh dīshith tsētas thav' 662.

dopus tāmⁱ, 'myōn^u bōzun^u chuy ganīmath'
dopus tami, 'kar ts^ah biyē dōh paīshē phursath' 663.

garaz tas-kun wuchith yüts^u gayē tamis hān
khabar chyā kōna pushērōwun Dayēs pān 664.

tamis Mandōdariyē yēli kōchi-kēth ös^u
rētan shēn-hünz^u sa zan zāmüts^u tamis ös^u 665.

wanani lüj^u, 'Rāwanas yōdwai bōh bāwas
'anith Sītāyē-hond^u zātukh bōh hāwas 666.

'yih mā mārēs bōh mā gatsha naraka-wōsiy'
tamikⁱ sōrⁱy lakhēn tas yād ösiy 667.

dopun tas Rāwanas, 'ruswā gatshakh-nā
'yih māriy pān ada apsūs ts^ah khēkh-nā' 668.

33. HANUMAT ADDRESSES SITĀ. HER SONG OF JOY.

tithay būzith suh Rāwun biyē nēbar drāv

Hanūmānan wuchun Sītūyē-nish āv

669.

gōdāñ tas-kun wuchith kath pāna bōw^unkađith tas Rāma-tsandrūñ^u wōj^u hōv^un

670.

achēn tami wōj^u lōj^un gāsh biyē ūsmor^uāh ūsus gamot^u shēv bīyē zuv tsūs

671.

wōdañē wōth^u Halmatas-pēth^u ālowun pānwandani lūj^u Rāma-tsandrañē wājē zuv jān

672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō

sōn^u wōlō barawō shōdī

673.

drāv kaṭh-kosh^u grazū pā-chulōzara tsāl^u nō wōndāk^u dōdīwuzū nēnd^uri wuñē chēyē sulōsōn^u wōlō barawō shōdī

674

kāwa-kumor^u wuchū pōshēnūlōāv nālan zan phār^uyōdībāwū dilāk^u gam-gōsa gulōsōn^u wōlō barawō shōdī

675

nāwū man tan nērū sōmbalō

pēv zamīnas khat-i-āzōdī

pyāla hēth chēy yēmb^ur-zalōsōn^u wōlō barawō shōdī

676.

hāwū darshun Yishēbür^u wōlōchím mē gōmāt^u lōlan lōdī

shīshē katān chuy kōlakōlō

sōn^u wōlō barawō shōdī

677.

tāv sōth tay nab gav khulō

būtarōts^u-pēth tsol^u phasōdītēka-batūñ^u yir^ukumi phōlōsōn^u wōlō barawō shōdī

678.

hāwū prakāsh gāsh hō phōlō
 wuchū sūrēn phir^u munödī
 chēm nō yiwān rātas zōlō
 sōn^u wōlō barawō shödī

679.

34. CONVERSATION BETWEEN SITĀ AND HANUMAT. HANUMAT DESTROYS
 THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, *Hazaj*, ॐ - - -, ॐ - - -, ॐ - - .)

Hanūmānan dopus, 'wuñ-kēn hēmav wath
 'dapakh yōdwai bōh tas-nish wātanāwath' 680

dopus tami tōra phīrīth, 'chukh ts^ah sāda
 'mē wātēm mōl^u Rāwun yiy chuh wāda 681.

'dūj^us yēli wāsanā ath yiy chuh dastūr
 'sōnas sartal ahankāras gatshēs sūr 682.

'dōyum^u tas Rāma-tsandras rōzi pāmā
 'niyēn ada Rāwanas-nishē tsūri Sītā 683.

'ts^ah wantas myāñē zēvi yiy'tan suh pānay
 'mē niy'tan mōkalövith kaid-khānay 684.

'suh gairath gōs kot^u kāwas dyutun kān
 'niyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth^u yuth^u na jāman wāv tsāmot^u
 'suh gul chukh-nā wuchan kyāh bara gōmot^u, 686.

parani lüj^u, 'Rāma Rāma hāy yih kyāh gōm
 'kaman parazan r^ayēn-sūtin gayēm kōm^u, 687.

yithay būzith suh Halmot^u tsāv dar-bāg
 dopun, 'tas Rāwanas thawaha dilas dāg 688.

'pagāh yin Rāma-Lākhⁱman tim karan jōsh
 'bōh kūh kath jāyē rūzith āsa khāmōsh 689.

'balāvīr abada-bādⁱ āsan timan-sūt^y
 'jamāh āmātⁱ jamāh yin bīyē kōh kūtⁱ, 690.

yithay gānz^arith dopun, 'wuñē chum ganīmath
 'balāvīrī panüñ^u hāwakh chēh phursath', 691.

tithay wōth ^u tami būgāk ¹ sōr ¹ tsandan-kul ¹ kađani log ^u mūla daitēn tshunani tul ¹ tul ¹	692.
tyuthuy wōth ^u shōr yēli tām ¹ Rāwanan būz ^u Sakhāsōr rākhyusāh tām ¹ phōj hēth sūz ^u	693.
Hanūmānan tīman yāgar-pachinan kajyēnakh lanjē byon ^u byon ^u tsari-bacan zan	694.
khabar yēli Rāwanan būz ^u n barābar nēcyuw ^u sūzun sēthāh hēth phōj lashkar	695.
Hanūmānan, dapan, kār ¹ zōr paidāh thūv ^u n na rākhēsan lasanūc ^u wōmēdūh	696.
nēciv ¹ tām ¹ -sānd ¹ , dapan, kār ¹ wārayāh tshai onun tshōdīth dyutun dōrith panjan-tal	697.
panjan-tal hēth kođun tān tāna-tāna tithay yitha dach khēwan chīy dāna-dāna	698.
sēthāh yēli Rāwanan zōrāwarī dīth ^u onun tshōdīth nēcyuw ^u zyuṭh ^u hyuh ^u Yindarzīth	699.
dopun tas-kun, 'tsē chuy-nā dāna yinsāph 'wuchan chukh-nā yih zamwāras pyowuy tāph'	700.
Yindarzītan niyēn lashkar sēthāh sūty karani log ^u yōd kathāh chēna māra gay kūt ¹	701.
dapan, tām ¹ lōy ^u phūs ¹ Halmot ^u korun band suh khōsh sōpon ^u Hanūmānan korus phand	702.
sa phūs ¹ yāmath tamis dōrith diwān ḍs ^u panjau-sūtin tsātīth tāmath tshunān ḍs ^u	703.
tamis tāmath yithay Brahmā-juwan won ^u 'ts ^u h raṭh phūs ¹ khōtsh ma mōra chuy Vibhishēñ'	704.
35. HANUMAT BROUGHT BEFORE RĀVAÑA. THEY SET FIRE TO HIS TAIL, AND BRING HIM BEFORE SITĀ.	
raṭīth tām ¹ Rāwanas-nish wātanōwun gandīth tasandis palangas-sūty thōwun	705.

tiy yām wuch ^u Rāwanan sōpon ^u sēlhāh shād wanani log ^u bar-pisar, ‘sad āpharīn bād’	706
dopun asōran, ‘wōthiv thod ^u wāra pövyūn ‘baras-pēth pōst wōlith zinda thövyūn’	707
Vibhīshēn āv ta līlā kür ^u n tas-kun dopun tas, ‘kar yih kōsid wāti mārun’	708.
tithay būzith sapon ^u krūdī suh Rāwun matsar kor ^u tām ¹ Hanūmān hyotukh pāwun	709.
timan asōran kamī mā kēh-ti zōran amā harakath mulay kür ^u nakh na khōran	710.
tamannā yēli timan asōran panun ^u sūr ^u wanan chih, zang tām ¹ trövith tshuñ ^u n dūr ^u	711.
kalas harakath kür ^u n Rāwun wasith pēv pāth ^a ri-pētha takht dār ¹ yāwas-andar gav	712.
sapon ^u raswā suh Rāwun yēli wuchun jōsh Hanūmān pēv pathar zan gav suh bē-hōsh	713.
dopun dar-bēkhōdī zan pōn ¹ -pānas ‘mē kar māran khalish kāsan jahānas	714.
‘tshunēm kūh-kus mē nōl ¹ parbuth ba-gardan ‘latiś kar nār gāndānam zālanam tan’	715.
ṭ ^a kan gay parbatas sūrākh tōruk sapon ^u dōnđūra, ‘Halmot ^u -Ludr mōruk ^h ’	716
onukh sōris jahānas phamb tshōrith wolukh tas lacē dyut ^u has tīl dōrith	717.
sapon ^u yīrshād, ‘wuñ gatshi nār tas dyun ^u ‘dazun ^u hēyi jal ^a d gatshi Sītāyē-nish nyun ^u	718.
‘sa yēli dēshēs mashēs tēli Rāma-sond ^u nāv ‘wadun ^u hēyi, “kyāzi Halmot ^u Lōki-pēth āv”	719
‘sa Sītā yēli dazan tas dēshi nāra ‘timan shēch ¹ sōzi kāh yiyi na dubāra’	720.

36. THE BLAZING HANUMAT BROUGHT BEFORE SITĀ. SHE APPEALS TO
THE GOD OF FIRE.

dazawun^u suh diph hyuh^u Sítayé-nish nyúkh
wanani lüj^u, 'kyāh dēkas myönls Dayén lyúkh^u' 721.

wadani lüj^u yuth^u sapon^u sahlāb jöriy
bōh khūtsus gatshan ûlam-i-âb sörly 722.

ashiki tami ûwalana gaye návi manz-bâg
zinday zan göq^u gaye taši tâvl manz-bâg 723.

murani lüj^u atha döñaway wuñh chéh tsâpan
'Hanúmânô tsâh wolukhô myön' shâpan 724.

'tsé günd^unay rēh mě gond^unam jigaras nár
'shéran gatsha Agna-rûzas wõñ bōh wana zár 725.

'Ogun-râzö yih zâlun mupht nō chuy
'chuh kôsid Râma-tsandrun^u gõp^uth nō chuy 726.

'yih mō zâlun suhô ûkôsh^u tsé zâliy
'akly kâna suh cyõñ^u rum-râjh gâliy 727.

'suh tâm bôziy yih mā rôziy khaṭh wõñ
'mě yitsh^u rēh tâli-kin^u nêriy phaṭh wõñ 728.

'mě chém tas Râma-tsandrañe khrâvi-hünz^u drij
'amis nō tõjh^u bîyé kâh tamis chuy 729.

'khémâ nō karay bõtl, nō wõñ yiyem ûr
'mě sôpon^u asandi-khôta wölinjé-péjh nár' 730.

wanani log^u Agna-dêv tas-kun, 'mě chém pray
'karan tshëta wõñ tsé sâkhyâth tath mě chum Day' 731.

dopus tâm^u bîyé, 'môlum chum mě dâtâ
'wõpar chum na mě chum santân mâtâ 732.

'khabar chém nâ yih Halmot^u bâbath^ur chum
'mě zâlûñ^u Lôkh bîyé Râwun shëth^ur chum 733.

'yih mâ lôsém kômbaka-bâpath bôh yut^u âs
'kômôrî dëka-büd^u phöph mój^u kyâh mâs 734.

‘ Ogun ada wāti pushērun Mahākālas
 ‘ khalal yōdwai amis gatshi mō-yē-wālas

735.

‘ tsāh mātā man panun^u wuñ sāwadān thav
 ‘ naniy sōn nāra nīrith yēli dazēs zav ’

736.

37. THE BURNING OF LAṄKĀ. DEPARTURE OF HANUMAT.

dapān, AṄnan ta Wāwan kor^u atha-wās
 lūr^ukh Lankā zi kor^uhas sōr'say dās

737.

yih ḫsus sōn tih phuṭ^urun sangara-sūty
 gān^uri kus tath sōnas-tal daity gay kūtⁱ

738.

dapan, kuni kuni ḫsus tath tsandan-dār
 phirōw^unas lot^u ta gond^unas sōr'say nār

739.

sēthāh wōth^u shōr kāh shēth pōr zōlin
 satan gav sūr biyē tāmⁱ tsōr wōlin

740.

kathāh chēna kāh shēth kruh bādⁱ panāhdār
 karin rātas barābar wuch tasāndⁱ kār

741.

tyuthuy tāmⁱ rākhēsan jabrūth hōwun
 bāhan burjan-andar akh burja thōwun

742.

wanani lāgⁱ rākhēsan, ‘ samsār ts̄hōt^u gav
 tyuthuy Lankāyē shēhāras añēgoṭ^u gav ’

743.

kür^un Sītā sa tāmⁱ añēgaṭē-manz lāl
 korun tas Rāma-tsandas-kyut^u yih r^ot^u. phāl

744.

dit^un yēli ts̄hāl tāmⁱ Lankāyi-nishē drāv
 tasünz^u tīzī wuchith shērmanda gav wāv

745.

nakhas-kēth kōh hēth gav pēv barābar
 totuy yēth parbatas-pēṭh ösⁱ wādar

746.

38. HANUMAT'S REPORT TO RĀMA.

timau bor^u cāv yēli Halmot^u yiwan ḫyūṭh^u
 gatshith Sugrīwanis bāgas tshunukh lūṭh

747.

gatshith won^u pād^ushāhas bāg^uwānan
 ‘ bōh kyāh kara chuy-na Hanūmān ts̄e mānan ’

748.

h ^ē nani Sugrīv log ^u jāman tshēn ^ā s tūn ^ā tih zōnun Halmatan r ^ū ts ^ā r ^ū ts ^ā khabar ūn ^ā	749.
wanani r ^ū ts ^ā r ^ū ts ^ā khabar log ^u yān Hanūmān pakan gay Rāma-tsandras-kun khōshī-sān	750.
tamis dīshith barani lāg ¹ lōl akh akh karani lāg ¹ sōr ¹ tas manzil mubārakh	751
dopukh Rāmas, 'Hanūmān bā-khōshī āv' barani log ^u Rāma-juv Sītāyē-pēth cāv	752
prīshani log ^u tas, 'sa Sītā kas gamūts ^ā dās 'zinday chyā kina marith gayē kyāh banith ūs	753.
'ts ^ā h yēli wuch ^u nakh tsētas mā kēh korun myōn ^u 'sōkhas-pēth chyū tamis mā kaīsl-hond ^u krōn ^u	754.
'wadani lūj ^u kina asān ūs ^ā Lōki-pēth bīth ^ā 'mē mā tshādān yēli sa Rāwanan dīth ^ā	755.
'dopun kyāh, "wan gomot ^u bartāh," chusā yād 'asan mōkh ūs ^ā tas kina gōs bēdād	756.
'suh nā Lākh'man mē tas-nish ūs ^ā thōw ^u mot ^u 'tamis trōvīth suh mēy pata ūs ^ā ūmot ^u	757.
'tasond ^u mā gōsa kēh tami won ^u bāyēn 'bōh chus khōtsān amis tīm yuth ^u na lāyēn	758.
'sa dūz ^u mūts ^ā ūs ^ā -nā zala-ṇd ^ā ra nāra 'wonun mā, "ōra-hashē kūr ^u nas awāra"	759.
'apoz ^u chuna mājē mōlis tsūri zāmūts ^ā 'wonun mā, "kas bōh chēs bāgān ¹ āmūts ^ā "	760.
'khabar chyā rūz ^u mūts ^ā āsyā tamis zān 'tih yāmath wani tām biyē chēs tulūn ^u hān	761.
'wonun mā mājē-nish hashē-hond ^u malāla 'mē mā rāti bab tasond ^u kuni dōha nāla	762.
'wonun mā, "wardanau-kani būrza chum nōl ¹ " 'bōh chus thāran tih mā būzum tasānd ¹ mōl ¹	763.

‘ tsē dop^uthas-nā yih, “ gav Day mandachāwun^u
‘ “ apoz^u poz^u wōrivyuk^u mālini bāwun^u ” 764.

‘ wonun mā, “ vēgi-pēṭha wanwās kür^unas
‘ “ bōh ös^us röñ^u kawa-putshy dās kür^unas ” 765.

‘ tih mā won^unakh, “ mē khöli khēv wōpal-hākh ”
‘ wanān mā lūkh, “ kahanza rañē banith ākh ” 766.

‘ tih mā dop^unakh, “ mē trövith gav shikāras ”
‘ kür^un tami āwaṭhan sūras ta nāras 767.

‘ bōh chus gānz^uran yih kath mā gayē sēṭhāh tūl
‘ amiy kathi-sūty tshēnanaś mālinik¹ mūl ’ 768.

wadan tām¹ tas wonun Sītāyē-hond^u hāl
‘ yih kyāh āśhtsar kōna az-tāñ Rāwanas kāl 769.

‘ sa yitsh^u āwāra gamüts^u tyuth^u kāh ma ösin
‘ jal^ud Yishōr gatshith tot^u vyād kösin 770.

‘ kasam chum cyōn^u chukh prath chīza-nish pākh
‘ pēwan chēm yād wōlinjē chim gatshan cākh 771.

‘ wadan yüts^u gāshē-nishē dīṭh^um anyēmüts^u
‘ gamüts^u aphshōrda zan ākāshē pyēmüts^u 772.

‘ amā wuch^umas triyāh akh chēs waphādār
‘ rachan bēkas chēh tas zan möj^u gāmkhār 773.

‘ galan yüts^u zan chalan ashi-sūty jāma
‘ haran yüts^u osh^u paran ös^u, “ Rāma Rāma ” 774.

wanith tas tiy dopun, ‘ tsor^u bōz pānay ’
wanan kēh kēh ditin tām¹-sānd¹ nishānay 775.

tih būzith Rāma-juv bētāb sōpon^u
suh nārūc^u rēh wuchith sīmāb sōpon^u 776.

YUDDHA KĀNDĀ.

30. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

khabar gayē garm sōmbōruk̄h kushūnay	777.
kathāh Wōlī ta Zāmōwan namūnay	
pakan mōkta chakan wādar ta tīm pānz ¹	778.
dapan kēh, 'tshāl mārav,' kēh, 'tarav mānz' ¹	
samith gay wōt ¹ tati qyūthukh samandar	779.
wuchith pōnis parandan lāg ¹ phuṭanī par	
karani log ² Rāma-juv Warunas madārāh	780.
'mē ath pōnis ts ³ h kuni-kin ¹ hāv tārāh'	
dilāsāh karana-sūty būz ⁴ s-na Warunan	781.
tulun tān tīr, 'zal zālan bōh han-han'	
Warun ⁵ sōpon ⁶ shēran kor ⁷ nas dilāsay	782.
'bōh cyōnuy band yot ⁸ -tām zinda īsay'	
korun rad tīr wōtarā-khand ⁹ -kun pēv	783.
sapon ¹⁰ tati dākh dod ¹¹ sōruy sh ¹² ñāh gay	
wonus Warunan, 'dōbāh akh ūs ¹³ īsan	784.
'chalan wast ¹⁴ r rēshēn jōgēn sān ¹⁵ yāsan	
'wanas-manz wādurāh ūsus Bolō nāv	785.
'khūts ¹⁶ s tsakh dōb ¹⁷ wuchith yūts ¹⁸ tas hasad āv	
'wanabi log ¹⁹ tas dōbis, "mē-ti kēh chalān īs	786.
'" chalakh-nay chāl'māt ²⁰ mē-ti kēh walān īs	
'" na-tay pōnis-andar tshunanay chalan-kūn ²¹	787.
'" wāt'hēs-tān gatshān īsiy-na zāh nūn ²² "	
'mudā tas tiy korun dōb ²³ āv lācār	788.
'rēshis-nishē gay wadan tas yūts ²⁴ wonun zār	
'korun tām ²⁵ wākh, "yōsa kūn ²⁶ Bol ²⁷ ba-dār'yāv	789.
'" barith pōnis-andar diyi tath gatshin nāv"	

‘ Sadāshiv chuyna rēsh¹-sond^u wākh phirān
‘ yih kēh pōñis-andar tshun^u tām¹ tih yīrān 790.

‘ suh chuy wuñ-kēn diwan sīnā-andar tshōh
‘ karan khādmath suh cyōñ^uy rāth ta dōh’ 791.

tih būzith Rāma-juv kōtāh sapon^u shād
wanani log^u bar-Warun^u, ‘ sad āpharīn bād’ 792.

bañhis-pēñh Rām-juv yēli phōj hēth gav
tamis tāmath Balāvīrun^u tētas pēv 793.

hukum yiy drāv, ‘ sōth^u gāndanas diyiv tshōh’
athan-kēth pānz¹ ta wādar āy hēth kōh 794.

tulan pal Bol^u thāvin pōñis-andar tīm
gōñukh sōth^u Lōki tāmath böna yih kor^u kām¹ 795.

khōshī kür^u sārēv^uy sōth^u jān kyāh gōs
khajēr hath kruh ta zēchēr tsōr hath ôs^u 796.

dōhan trēn sōth^u gōñukh tār¹ tā cahil rōz
trē-ālam jama āmāt¹ wāra poz^u bōz 797.

40. AÑGADA'S EMBASSAGE.

khabar yēli garm sōpūñ^u dūra-nazdīkh
sapon^u tsas Rāwanas gōs gāshē tōrikh 798.

khabar būzith suh Rāwun gav khabardār
khabar tām¹ kür^u, ‘ gāndiv Lankāyē dēwār’ 799.

Angud paigām hēth yēli gōs dubāray
khotus zōj^un ta wōj^un wāra-wāray 800.

dopus tām¹ Rāwanan, ‘ sir bāv kyāh chuy
‘ pathar bēh wan ts^ah ökh^ur^u nāv kyāh chuy 801.

‘ pozuy wan kyāh chuh ökh^ur^u kīna dar-dil
‘ tsē zōj^uthi Lōkh ami-nishē kyāh tsē hōsil 802.

‘ panun^u kus chuy ts^ah kas-sūty chukh ts^ah kas zākh
‘ marani kīna zinda rōzani kyāh karani ākh’ 803.

asān Angadan jawāb tas dyut ^u zi dilkhāh tyuthuy yuth ^u Rāwanas tami-sūty gav dāh	804.
‘bōh chus tasonduy nadlyē-pēth yus karan shrān ‘angōchas walana ākh āy ^l dēv-i-nādān	805
‘bōh ḫsus dōd cēwan tami wakhta mōsum ‘moṭhuy kētha myōn ^u buth ^u kar wāra mōlum	806.
‘tithay roṭ ^u makh yithay hūnis raṭan s ^h ‘na-tay yitha dōda-shur ^u khüz ^u ras diwan ts ^h	807.
‘dopus tām ^l Wōliyēn, “wōn ^u atha trāwun” ‘pazyā mē dushṭa wuñ-kēn zōr hāwun”	808.
dopus tām ^l Rāwanan, ‘kot ^u gav suh Wōli ‘zinday chwā kina kür ^u n tām ^l jāy khōlī’	809.
wadan won ^u nas, ‘korun tām ^l cyōn ^u hyuh ^u pāph ‘hyotus zuv Rāma-tsandran kar ts ^h yinsāph’	810.
dopus tām ^l tōra phīrith, ‘āy ^l barādar ‘pisar nā kāsh ^u kē āsakh ts ^h dōkhtar	811.
‘kēthau tas mōl ^l -sond ^u kartūth tsē trōwuth ‘zinday ḫsith marith kētha mandachōwuth	812.
‘tasondu gara-bār kētha paradēn dyututh khyon ^u ‘tsē-hyuh ^u santān tas mōlis pazyā zyon ^u	813.
‘tsē nay tākath yimay sūtin tsē tot ^u bōh ‘hēmāv tas khūn az-aphsūn-i-jādōh	814.
‘dimay hisa sāryukuy sata-kin ^l baray lōl ‘gumān gatshi sārēniy biyē zinda gōs mōl ^u ’	815.
dopus tām ^l tōra, ‘kam-zātō yih mō wan ‘yinay gardan dinay wōn Rāma Lākh ^l man	816.
‘pozuy won ^u may chēyēy yēkhbālmandī ‘shēran sōpan ma kar kēh khōd-pasandi’	817.
tithay būzith suh Rāwun āv dar-jōsh gondukh Angud dopukh tām ^l , ‘wōn kariv hōsh’	818.

wōdañē wōth^u tāj nyūnas pāna az-zōr
kalas dyut^unas akhāh sōpon^u sēthāh shōr

819.

jamāh rākhēs sapānⁱ tas āvür^ukh tan
tsaṭan māran wōthith gav tshāla māran

820.

athas-kēth tāj hēth rāzas-nishin gav
shēran gav Rāma-tsandras-pēth paran pēv

821.

41. VIBHĪṢĀNA REMONSTRATES WITH RĀVAṄA. HE JOINS
RĀMA AND IS MADE KING OF LAṄKĀ.

dapan, yēli Rāwanas tāmⁱ zōra nyuv tāj
Vibhīṣhēṇ tāmⁱ korun tami mulka yēkhrāj

822.

pritshōnas tas, 'wanum yith kyāh chuh tadbīr'
dopus tāmⁱ tōra, 'pānas chuy tsē takhsīr

823.

'sahal waziyāh kathāh akh ös^u āsān
'sapon^u mushkyul^u ta mandachōwuth panun^u pān

824.

'sōkhas-pēth dōkh wuchith pānay pashun āy
'wuchuth shēmshēri-kun gardūñ^u kashun ôy

825.

'tsē kyāh gam chuy yih gōluth rākhēsan byōl^u
'tsāh chukhnā shōkh yith zōluth panun^u ôl^u,

826.

wañānas poz^u nasīhath zahr-i-kötil
wanun^u āsān amā bōzun^u chuh mushkil

827.

amiy kathi-sūty Rāwun shōr khyōwun
wadani log^u jahala-sūtin tāj trōwun

828.

korun āwāra tami gara-bāra-nishē gav
shēran gav Rāma-tsandras pēth paran pēv

829.

dyutus tāmⁱ Rāma-tsandran Rāwanun^u tāj
dopun tas, 'tsēy dimay Lankāyē-hond^u rāj'

830.

42. RĀVAṄA'S LETTER TO SUGRĪVA.

tabal wōy^ukh yōdas-pēth drāy khōsh-dil
pakan gay Lōki-kun manzil-ba-manzil

831.

tithay yēli Rāwanan paygām būzun
Shukāsōr wādaran hēth nāma sūzun

832.

muđā tām ¹ lodūn Sugrīwas namaskār 'mē chum tiy yād Sugrīv mā mē chum yār '	833
wanani log ^u , ' myōn ¹ kām ¹ -sanā bāriy kan ' taway mārani āham hēth ts ⁸ h dushman	834.
' tih chuy-nā yād yēli tām ¹ bōy ^u mōruy ' tih būzith rākhēsan wōth ^u sārēniy huy	835.
' ts ⁸ kūh kami sāta māriy chēy-na kāh bāth ' ganīmath chuy t ⁸ kan wōla yut ^u mē-nish wāth	836.
' ts ⁸ h yōdwai mēth ⁸ r chukh wōla yāwari kar ' samith shētras hēmav khūn áy ¹ barādar	837.
' yiyl yay wath yinas path tsal khaṭith rōz ' dazan chum dil mē tas-sūtin pozuy bōz	838.
' tsalakh nay qēsh ada carbas karay gūl ^u ' tamiy-sūty zāla yith Lankāyē zuwūl ^u	839.
' gatshiyēy zindagi gatshi ān mānūñ ⁰ ' khabar kür ⁰ may khabar gatshi shērth zānūñ ⁰	840.

43. SVORIVA'S REPLY.

sapon ^u dil-khasta tām ¹ māwāza tamyuk ^u lyūkh ^u korukh sar-basta Dashē-Rāwanas-nishin nyūkh	841.
mutson ^u yiy porun cashmau horun khūn achar shēmshēr tath mazmūn chōkas nūn	842.
mudā yiy lyūkh ^u mot ^u , ' pāz ¹ -kīn ¹ ts ⁸ h chukh dōst ' amā phyūrukh Dayēs wālun ^u paziy pōst	843
' chuh bē-parwāh dayāh wanansic ⁰ chēyā jāy ' sh ⁸ ñāh kari sōr ¹ sāy tas kyāh chuh parwāy	844.
' chuh kyāh ada myōn ^u yā yih cyōn ^u tas gam ' gatshēs dār ¹ yāwa-nish akh pā-phyorāh kam	845.
' Niranzan bod ^u chuh Nārāyēñ Nīrākār ' karun ^u chus pāna lūkan-pēt ¹ ladan bār	846

‘ karun ^u tas tiy tsě rākhēs-wāsanā phīr ^u	847.
‘ phyuruy man yěli kür ^u y tām ⁱ Nāradan zīr ^u	
‘ khabar kar kēh tsě chēy kas-sūty gayēm kōm ^u	848.
‘ wuchan chukh triyē-nazari nōshē-hanzē zōm ^u	
‘ ts ^a h chukh pōpī tsě kar shūbiy oğun hyon ^u	849.
‘ ts ^a h wātakh ách ⁱ kađith hōnēn zinday khyon ^u	
‘ mē kyāh maṭi cyāñē gardüñ ^u cyōn ^u zuv jān	850.
‘ bōh panani pāpā-sūty chus hāl-i-hairān	
‘ chuh Nārāyēṇ wuchan sōrūy yih pānay	
‘ khōshī ös ^u s ta gav sōrūy bahānay	851.
‘ chiyēy kēh zōr hāwān ⁱ hāv wuñ-kēn	
‘ na-tay wōla gūl ⁱ gāndīth līlā Dayēs wan	852.
‘ ts ^a h nay yikh öy ⁱ ás ⁱ Lankā gatshiy hūñ ^u	
‘ aday tath pāph kēh tim cyāñē gardüñ ^u ,	853.

44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKSHMANA.

yiḥ khath por ^u Rāwanan yāñ pānasay yōt ^u	854.
dapan, tāñ Rāma-tsandrun ^u phōj tot ^u wōt ^u	
samandara Rāma-juv shēhras-andar tsāv	855.
Angud sūtin Oğun Halmot ^u Ludar-Wāv	
khōwār ⁱ -kin ⁱ tim zāh zān ⁱ mārani lāgiy dēv	
dachin ⁱ -kin ⁱ drāv Zāmōwanth Sugrīv	856.
pakan gav Rāma-juv ànd ⁱ ànd ⁱ zi palṭan	
t ^a kan gav brōṭh sārēn pāna Lākh ⁱ man	857.
lüz ^u n Sītāyē shēch ⁱ ‘ ás ⁱ āy khōsh rōz	
‘ hēmav zuv Rāwanas aki sāta poz ^u bōz ,	858.
tithay yěli Rāwanan paygām būzun	
nēcyuw ^u zyut ^u -hyuh ^u sēthāh hēth phōj sūzun	859.
samith tim abada-bād ⁱ rākhēs ba-autār	
Yindarzītas-sūtin lāryēy ba-yēk-bār	860.

gatshan kēh vih karith and ^h īt ^h lāgūn pakan kēh warn badalith tsūri zāgūn	861.
gatshan kēh nāra-wuzamal kēh gatshan d ^h ī gatshan kēh ös ^h hāpath kēh gatshan s ^h	862.
sapān ^l kēh manōshy tim kēh pariyē kēh jin a ^h īt ^h lāgan ta wālan rūd yā shīn	863.
yōdas yēli mīl ^l tim rākhēs ta wādar timan asōran sapon ^u zan kōri-khādar	864.
wuchith Zāmōwanas gairath sējhāh ās khūts ^h tsakh yūts ^h ta mōrin sūsa-bād ^l sās	865.
Hanūmānan asōr yēli mōr ^l wārāh wanan chiy, Yindrazithi boq ^u jōd ^u gārāh	866.
khasith gav bar-hawū tām ^l tīr trōvin sējhāh mōrin ta wārāh tsalanōvin	867.
wanani log ^u Rāma-tsandras-kun Vibhishēṇ ‘khabardōrī kariv gatshi māra Lākh ^l man	868.
‘ylyēs jōdāh karith dushman diyēs tīr ‘gatħēs Halmot ^u sipar dyun ^u tīy chuh tadbīr ‘	869.
Hanūmānas wanani log ^u Rāma-autār ‘ts ^h ī sūty pakh Lākh ^l manas rōzus khabardār ‘	870.
ba-hēkmath rāth dōh tas sūty sūty ös ^u kazāh yēli ās parhēzuk ^u mashith gōs	871.
nēnd ^h r pēyē Halmatis khōsh gav Yindarzith barish lōy ^u n ta say tas Lākh ^l manas bīt ^h	872.
garaz Lākh ^l man ba-zakhmī tīr-i-jādō sapon ^u bēhōsh hōshuk ^u tas na akh mō	873.

45. RĀMA LAMENTS. VIBHISHĀNA TELLS OF THE SAMĀJIVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LAṄKĀ.

khabar yēli būz ^h maranūc ^h Rāja-Rāman mathani log ^u khākh kār ^l tām ^l cākh jāman	874.
5	65

wadani log ^u zōra trōwun nāla-phár ^{lyād} dopun, 'kyāh kor ^u mē ākāshēn yih bēdād '	875.
wodun, 'yiy rāza Dashērath gam khēwan gav 'tamis-pata pyāla zahruk ^u Lākh'manan cēv	876.
'amis pata pān myōn ^u mārun ^u chuh āsān 'bōh marith pāna Sītā āsi hairān	877.
'tamis yāñ lukh wanān diyi nār pānas 'tyuthuy wadi yuth ^u gatshan chala āsmānas	878.
'tamyuk ^u ôsum na gam yiy chum yiwān ār 'patav-lākan Vibhīshēn gav giriphtār	879.
'yih kyāh kari zāni wōñ kath jāyi rūzith 'diyēs kati sōkh suh Rāwun hāl būzith'	880.
wodun wārā, 'Baruth yod ^u āsihēm yōr 'mē-pēt̄h kar wātihēm yuth ^u kaīsi-hond ^u zōr '	881.
Vibhīshēn log ^u wanāni, 'tyuth ^u āsi kus vīr 'kambar gāndīth dapas dawahāk ¹ bōh tadbīr	882.
'chuh gāsāh akh wanās amrēth-sanzīwan 'kōhas-pēt̄h rāth-kyut ^u āsān shēmāh zan	883.
'anēy kātshāh gatshith sub ^a han prabātan 'sūrē-khasanay suliy gatshi zinda Lākh'man	884.
'amā tot ^u -tāñ gatshon ^u wārā chuh manzil 'shurāh shēth kruh tot ^u biyē yun ^u chuh mushkil'	885.
mandoch ^u mot ^u ôs ^u nā Halmōt ^u t ^a kan drāv wōthith gav tshāla hēth zan gav wōthith wāv	886.
rumāh akh parbatas-pēt̄h wōt ^u yēkh-bār wuchun tath rākhēsau dith thōw ^u mot ^u nār	887.
tulun parbuth nakhas-pēt̄h āv ākōsh ¹ Wudas sōpon ^u buñul ^u tim lāg ¹ karani kōsh ¹	888.
Baruth bēdār sōpon ^u tambalith drāv wuchun ākōsh ¹ yēli-dyūthun tsalan wāv	889.

nakhas-kēth hēth tsalan zan sōna-sūnz ⁰ Lōkh dyutus tām ¹ tīr ös ⁰ s Rāwanlūn ⁰ shēkh	890.
Hanūmānas suh Barathun ^u tīr yēli āv wuchiv kētha-pōth ¹ pēv butarōts ⁰ -pēth wāv	891
paranī log ^u ' Rāma Rāma kyāh yih bēdād ' yih jin chwā dēv chwā kina ādamī-zād '	892.
tithay būzith Baruth gav nāla trāwan prīshān shēch ¹ ös ^u suh nēth ūwan ta kāwan	893.
tasanzē zēvi bōy ¹ -sond ^u yāñ nāv būzun pathar pēv yūts ⁰ wodun bētāb sōpon ^u	894.
wadan prīutsh ^u nas, ' chuh kyāh tas bōy ¹ -sond ^u hāl ' mē tas-nishē dūr gōmot ^u wōt ^u yūts ⁰ kūl '	895.
Hanūmānan wonun tas hāl sōrūy ' suh Lākh ¹ man Yindrazīt ¹ az rāth mōrūy	896.
' tasandi lasanuk ^u dawāh ath parbatas ös ^u ' tsē dyut ^u mot ^u tīr dōrith yit ¹ wasith pyōs '	897.
dopus Baratan, ' tamyuk ^u nō yāra chuy gam ' bōh tīras-pēth tshunath tōrith ba-yēkh-dam	898.
' tulun parbuth karav yot ^u -tāñ kuñ ⁰ y kath ' bōh tīras-pēth ba-Lankā wātanāwath '	899.
Hanūmānas-tih būzith khōsh sapon ^u man wōthith gav kōh hēth pēv dar-ashukh-wan	900.

46. REVIVAL OF LAKSHMANA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF KUMBHAKARĀ.

Vibhīshēñ āv ta tshūdun nōsh-ē-dārōh dyutun cyon ^u Lākh ¹ manas tas tsol ^u suh jādōh	901.
sapon ^u biyē zinda Lākh ¹ man dits ⁰ n āwāz korukh Halmot ^u Ludar tāmath saraphrāz	902.
suh wōth ^u thod ^u Rāma-tsandras gāsh biyē ās khanjar hēth pāna wōth ^u asōran korun dās	903.

Vibhīshēṇ Lākh'manas-sūty rūd ^u pānay tamis hövin Yindarzītan nishānay	904.
suh Lākh'man-juv ¹ karānāy böz ¹ yēli dyūṭh ^u khaṭith-pöṭhin raṭith mōrun harith byūṭh ^u	905.
Angud biye Zāmawanth Halmot ^u Ludar Wāv gatshith pēy rākhēsan sahlāb zan āv	906.
sapon ^u dēwāna Rāwun trān lōryōv Yindarzītūñ ^u khabar būzith vēlaryōv	907.
dapan, tas ôs ^u bōywāh akh dilāwār shēh rēth sūrith gatshān ôs ^u nēn ^a dri bēdār	908.
sēṭhāh saktī karith suy wuzanōwun wadani log ^u tas panun ^u ahwāl bōwun	909.
achēn phash-phash diwan lāran yōdas āv khēlis-manz-bāg pādar-s ^a h zan tatiy tsāv	910.
raṭan yēs tas tsāṭan zan s ^a ts kapar-thān karan pārah dubāray kēh na tas jān	911.
yiwan yus tas diwan dōrith ba-ākāsh dapan, tas kēh na rōzan lasanūc ^u āsh	912.
wuchan yēs tas buchān àch ⁱ dar hēwan jān tsalan yus tas walān zan mār-i-pētsān	913.
sēṭhāh mōrin ta wārāh dūr trövin rāṭin wārāh tsāṭith tām ⁱ nēngalövin	914.
kür ^u n tīzī ta khū-rīzī karān āv kārin maidān khöli zan na kāh zāv	915.
wasith pēy sōr ⁱ wādar khyōkh hazīmath tih Sugrīwan wuchun cashman khotus rath	916.
khüts ^u s yēli tsakh sēṭhāh lāran tamis drāv wōthith tas myūl ^u yitha nāras-sūtin wāv	917.
sapon ^u ākāsh mēts ^u būmī sapūñ ^u kūñ ^u tatiy mā Shēshēnāgas thar sapūñ ^u nūñ ^u	918.

kamān phuṭ ^u tīr sūrīth phīr ^u shēmshēr tsātīkh jabajāma thaph lōy ^u kh rātīkh gēr	919.
garāh lath akh akis lāyan garāh mushth garāh buth ¹ -kin ¹ garāh biyē pusht-bar-pusht	920.
garāh gur ¹ sōpanan yistāda rōzan garāh tsāpan badan khūnī gatshan tan	921.
garāh tim zar-kakav lāgan khasan hyūr ^u pēwan pānay wasith yēli yūts ^u yiwan gyūr ^u	922.
garāh kaṭh sōpanan jabrūth hāwan diwan daka akh akis-kun kala chāwan	923.
satan dōhan satan rōts ^u n korukh jang ditikh pātāl pād ¹ ākāsh-kun hēng	924.
patav-lākan asōr sōpon ^u zabardast dyutun dōrīth pathar Sugrīv gav past	925.
sapon ^u bē-hōsh yēli buth ¹ -kin ¹ pathar pēv kūr ^u s kōm Kumbhakarṇan hēth tamis gav	926.
raṭīth yēli rākhēsan tyuth ^u pād ^u shāh nyūn Angud Halmot ^u patay gay yāñi timau tsyūn ^u	927.
sapon ^u sāthāh gatshith bēdār Sugrīv wuchan hēth kōchi-kēth ḫsus niwan dēv	928.
dandau-sūty nast rūt ^u nas dōn athan kan kādīn tas mūla trōvin parbathāh zan	929.
ṭ ¹ kan gav Rāma-tsandras-nish asūn ḫs ^u suh rākhyos ^u tyuth ^u karith lāran patay gōs	930.
pakan gav rath chakan yēli wādaran-mānz ¹ wuchani lāg ¹ tas buthis zan chis pēwan pānz ¹	931.
wuchan yim ḫs ¹ tim tas-nish chih khōtsān ṭ ¹ kan wōth ^u Rāma-juv tāñ tas dyutun kān	932.
Sumīrāh hyuh ^u wasith butarōts ^u -pēṭh pēv phuṭ ^u s han-han ta ḫd ¹ jēn sūr tas gav	933.

47. RĀVAṄA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE MAKĒŚVARA-LIṄGA, WHICH RĀVAṄA LOSES.

khabar būzith tabar zan Rāwanas āy
sēthāh gav āshīrasa tshāḍani log^u pāy 934.

sēthāh kōpyōv drāv ada pāna Rāwun
gayēs yiy bōd Dayēs tiy ḍos^u hāwun 935.

khēwān apsūs yūts^u tsāpani log^u zēv
'mē tas kyāh won^u,' tsētas pēv tas Sadāshiv 936.

sēthāh kōpyōv ada yēli pyōs talwās
onun pushpakh ta gav bar-kōh-i-Kailās 937.

shēran sōpon^u Shiwas won^u tāmⁱ ba-zōrī
padēn-pēt̄h pāda-kamalan log^u suh pōrī 938.

wonun tas, 'Rāma-tsandran kor^u mē bēdād'
ditin bārav wadan phār'yād-phār'yād 939.

paran-tal gav Mahādēwas paran pyōs
shēran sōpon^u prakhōt^u Shiv pāna tōt̄hyōs 940.

Makēshōr tāmⁱ dyutus, 'gatsh Lōki nin rāth
'thawun tati Rāma-juv pōshiy na tātⁱ zāth 941.

'thawun yiti nith tot^u dushman yiyiy na
'amā yēti thāwahan tati thod^u wōthiy na' 942.

Makēshōr sūty pānas yēli suh hēth āv
wuchiv kētha-pōt̄hⁱ Nārod^u tas prakrēts^u tsāv 943.

yih gav tshal, āv zal tas log^u wuchani dūr
dopun, 'kātshāh gotshum ratihēm yih thōkur' 944.

wuchun buḍ^u brōhmunāh ḍyūṭhun yiwan tām
dopun tas-kun, 'ts^ah rāth thōkur mē zal ām' 945.

dopus tāmⁱ tōra, 'dātā ḍora-kani phēr
'mē chum manzil pakun^u wārā gatshēm tsēr' 946.

wonus tāmⁱ zār, 'rāth yima pān nōvith
'dōyim^u gūr^u yēli gatshēm tēli tshun ts^ah trōvith' 947.

roṭus tām ¹ gav suh Rāwun yēli nēbar drāv pakani log ² zal tamis dār'yāv-dār'yāv	948.
sapon ³ lācār wārāh log ⁴ riwani dits ⁵ n krakh, 'zōra zal āv kōra-kani'	949.
dopus tām ¹ brōhmanan, 'wōñ sūr ⁶ wāday' thowun ḫhōkur mōhalakh yistāday	950.
wuchiv kētha-pōṭh ⁷ Rāwun tshāl ⁸ rōwun mōnīshōr gav Makēshōr wōdañē thōwun	951.
lajyāv ada ḫhōkuras wārāh wandani rath 'wōthēm thod ⁹ ', tām ¹ mulay kür ¹⁰ nas na harakath	952.
Makēshōr sūty nyunuk ¹¹ sūrus tamannā tasallī gōs suh phīrith gav ba-Lankā	953.

48. RĀVAṄA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING
MANDĀDARI.

onun tshōḍīth Shōkhur ḫsus panun ¹² gōr dopun ṭas, 'kyāh karav rūdum na kēh zōr	954
'chukhay gōr myōñ ¹³ pozuy won ¹⁴ may ts ¹⁵ h poz ¹⁶ bōz' dopus tām ¹ , 'sankalaph kar wōthi khaṭīth rōz	955.
'yih chēy kath sath satan dōhan oğun zāl 'zapith manth ¹⁷ r humun pōshiy na zāh kāl	956
'gānz ¹⁸ r yōdwaī yih zaph kāh karī na wāray 'shētra-sandī mōkha tēli sōpanī suh māray'	957.
khonun son ¹⁹ cāh tathiy-manz-bāg suy byūṭh ²⁰ oğun zōlun tamyuk ²¹ dāh böy ²² tasānd ²³ ḫyūṭh ²⁴	958.
gatshith tām ¹ Halmatas hyot ²⁵ hāl bōwun 'ts ²⁶ h gatsh Rāwun ağna-pēṭha nōsh ²⁷ rāwun'	959.
gayēs lārān Angud Halmot ²⁸ Vibhīshēn wuchukh Rāwun tapas-pēṭh mūd ²⁹ mot ³⁰ zan	960.
mulay thod ³¹ wōth ³² -na tas asōras dyutus mār karani log ³³ zaph tapas tasandis namaskār	961.

Hanūmānas wanani log ^u yiy Vibhīshēṇ ' ts ^h gatsh Mandōdariyē saktī sēthāh an'	962.
suh gav Mandōdariyē on ^u nas sitēzay wonun tas, ' wōñ tshunay wōlinjē nēzay '	963.
porun tām ^l nā-sazāh Mandōdariyē-kun gatshith tami hāl sōruy Rāwānas won ^u	964.
' yiwan chim pānz ^l ta wādar chim paran phāsh ' tsolum trövith nēcyuv ^u wōñ chēm kasünz ^u āsh '	965.
wodun wārāh cashma-dula horun rath tih būzith drāv Rāwun ās gairath	966.
dopus Mandōdariyē, ' wōñ chum na tākath dōhay won ^u may ta zāh būz ^u th na kāh kath '	967.
dopus tām ^l Rāwanan, ' yim Rāma-juv ^l mōr ^l ' timau yim pāph kār'māt ^l ös ^l tīm hōr ^l '	968.
wodun wārā qēkas pananis dits ^u n tsünd ^u ' Dayēs ös ^u m khōshī tapasiyē gayēm khünd ^u	969.
' khabar chēy-nā Narāyēn pāna autār ' mudā chum mōkth gatshun yiy chum karun ^u kār '	970.

49. RĀVAṄA HIMSELF SALLIES FORTH. HIS DEATH.

silāh sōruy onun sūtin tamis drāv dazan lāsh ^l zan ǵrazan s ^h zan yōdas āv	971.
kür ^u n yüts ^u kāl tāmath zōrawōrī dopun, ' khēma vēh asōr gay māra sōrī '	972.
kunuy zon ^u gav suh zan gōṭan-andar kāv gayēs hūñ ^u Lōkh yīrawüñ ^u sōpüñ ^u s nāv	973.
sangara-pēṭha sūrē lūstus añē-góṭ ^u gōs badan ötyuk ^u amā pōlōd ^l hoṭ ^u gōs	974.
tabal wōy ^u n yōdas-pēṭh drāv lārān horun osh ^u wanani log ^u tāñ, ' wāhy Nārān '	975.

samay sōruy wolun pānas kabāh zan shēmala ākāsh būmi-khōta vēṭh ⁶ tamis tan	976.
kamān krūdūc ¹ kamand az-kām zi löj ⁸ n siper māyāyē-sūty saktī sambōj ⁸ n	977.
rathāh dambuk ⁹ lodun tath zīn ahankār t ¹⁰ kan gav byūṭh ⁹ sūras tal chapith nār	978.
wālin jaba-jāma r ¹¹ sh lūbūc ⁹ dīt ¹² n khūd ¹ raīhas lāg ¹ yim lamani tīm gam khēwan mūd ¹	979.
wadan butarāth yēli badzāth ḍyūṭhun sapon ¹³ tas shēm dopun, 'buth ⁹ hāwa kas-kun'	980.
pakan yēli gav wuchun sōr'say jahānas kunuy Rāwun ta pētarun pyōs pānas	981.
kamān krūdūc ⁹ tuj ¹⁴ n yēli lāyihē tīr dapan, tāmath achēn tas bīh ⁹ ánd'hīr ⁹	982.
tih ḍishith pānz ¹ ta wādar āy lārān manas-manz Rāma-tsandras ös ¹ tshārān	983.
shēran sōpān ¹ paran Nārāyēṇas pēy wuchith tas Rāwanas māzas lūj ⁹ kh rēy	984.
dapani lāg ¹ tas, 'chuh Rāwun vih hövith 'tyuthuy yuth ⁹ sārēniy tshuni nēngalövith	985.
'mahārājā dayā kar chukh Narāyēn 'tshariy ás ¹ vēri gāl ¹ tsantsal sapon ⁹ man	986.
'samandar chukh ts ¹⁵ h ás ¹ chiy pā-bubar zan 'hawāwā dīth chuh dāwā māyē-sūty man	987.
'tagan chuy Rāwanas-sūtin karun ⁹ tshal 'Narāyēn rachta pananēn wōñ paran-tal	988.
'chuh būgun ⁹ yūt ⁹ krēchēr kar chuh tākath 'Narāyēn hāv ts ¹⁶ h r ¹⁷ tsaras-kun panūñ ⁹ wath'	989.

padyau-pēṭha shēra kin ⁱ trōwukh amāma parani lāg ⁱ pānz ⁱ ta wādar 'Rāma Rāma'	990.
wadana-sūty pān növikh yüts ^u wānikh zār shēran gay Yishōras trōwukh ahankār	991.
saponukh sāwadān man golukh suh dushman shēmīth nishē māyē santōshēs dits ^u kh tan	992.
kanau kath bōz sōmana lag Yishōras-kun parun abyōs ⁱ r ^o t ^u hāviy suh darshun	993.
nawakh prōnīth thawakh yōdwai kathāh yād galiy rākhyos ^u ada sōr ^u y tsaliy vyād	994.
dapan, yēli Rāma-tsandran ḥyūṭh ^u Rāwun yēmau yuth ^u wuch ^u timan tyuth ^u ḥs ^u hāwun	995.
wanani log ^u wādaran, 'ath kyāh chuh cāray 'asōr ḥiṣhīth gatshan būmiyē chih pāray	996.
'waniv wuñ-kēn kamis chiwa Rāwanān ⁱ zōr 'aniv tas kala tsātīth samayēs kariv dōr'	997.
dapan, sārēn ⁱ sapūñ ^u tāmath zabān band humani lāg ⁱ pān ağnās yitha humān kand	998.
kamān karmūc ^u tuj ^u n tas Rāwanas-kun nishānas pāpakis-pēṭh tīr sēz ^o run	999.
vētsārūc ^u wath wuchith dyut ^u nas ba-gardan- ratas-sūty myūl ^u tyuth ^u -hyuh ^u Dashērāwun	1000.
50. VIBHISĀNA INSTALLED AS KING OF LAṄKĀ.	
kür ^u kh shödī munödī drāy dith tāj Vibhishēṇ Lōki-pēṭh gav dharm-kā rāj	1001.
dapan, yot ^u tāñ chuh tāban sūrē tsandram karun ^u rājuth ba-Lankā kēh na tas gam	1002.
raṭīth yēli tati timau söriy asōr mōr ⁱ tatiy tim pānz ⁱ ta wādar zinda gay sōr ⁱ	1003.

51. RĀMA DETERMINES TO SEARCH FOR SITĀ.	
sapon ^u yeli Lōki-pēth asōran yih samhār dapan, phīrith pakan gav Rāma-autār	1004.
wandūc ^u sardī wuchith sardyōv bulbul taway gul tshādanas kor ^u tām ¹ tagōphul	1005.
‘tih mā zōnun harud atsanay gulālan ‘wandas mā nāra-sūtin cashma zālan	1006.
‘babūr ^u tsēph dīth khaṭith rōzan yēmb ^u r-zal ‘tlthay yitha pōth ¹ sabzī kōla-baṭhēn-tal	1007.
‘gul-ē-kōsam ta biyē waṭaphāṭ ¹ ta zindōr ‘tsalan pānas zēmistānas ladan bōr	1008.
‘samith sōriy bahārāk ¹ gul ba-dī-hāl ‘wanduk ^u bōzan khaṭith rōzan ba-pātāl	1009.
gumān tas gav, ‘gulas mā kor ^u wandan lüṭh ‘na-tay wuch darm būgun ^u zanm chuy krūṭh ^u	1010.
‘ṭakur dūrēr halab-shīshēs kakur ^u pyōs ‘wanduk ^u bahāna man tas pāna hānd ^u ryōs	1011.
‘manas mā gav tamis Sītāyē kar-tān ‘bōh chēs rātas tsödūsh ^u tsandrama prazalān	1012.
‘bō-nay nērakh chih tārakh pān mūrān ‘Sumīras sōr ^u say chum sūrē tshārān	1013.
‘sēṭhāh ḫsus gamot ^u tīzuk ^u ahankār ‘chambas-pēth lūr ^u gayēs hyot ^u nas phambas nār’	1014.

52. MANDŌDARI AND SITĀ

dopun Mandōdariyē mātāyē yānē ‘ts ^u h wantam kyāh mē ḫsum karmalānē’	1015.
dapan, tami lōla-sūty yith dop ^u tamis-kun ‘yithay-pōthīn zan ^u m sōruy chuh būgun ^u	1016.
‘kaway-bāpath tsē lōj ^u th nāra-wuzamal ‘kēthay tsandrama khoṭ ^u tham tārakan-manz	1017.

‘ kaway-bāpath wadan chēkh mōkta hāran
 ‘ kēthay sōsan koruth dōn gul-i-anāran 1018.

‘ kaway-bāpath tsē lōguthi əshika-pēcān
 ‘ matay wadtam kēthay khōruth razē pān 1019.

‘ kaway-bāpath yēmbār-zal bara kürūtham
 ‘ horuth rath wārayāh bēb nāra bürūtham 1020.

‘ kaway-bāpath koruth sōmbul paraishān
 ‘ maran bulbul karān armān ba-armān 1021.

‘ kaway-bāpath tsē wuñ nīlyēy wōzāl¹ nam
 ‘ khēwan chēkh gam tsē ami-sūty kyāh gatshiy kam 1022.

‘ kāmiy dop^unay, “ma kar kuni sāta ārām”
 ‘ kāmiy dop^unay, “tsē gātsh¹nay mandēñen shām” 1023.

‘ kāmiy dop^unay, “tsē lōlas yūts^u gatshiy hōl”
 ‘ kāmiy dop^unay, “tsē dushman ös¹nay mōl^u” 1024.

‘ kāmiy dop^unay, “lōkü^u āwāra sōpan”
 ‘ kāmiy dop^u Rāwanas, “hiyē-māl phōj^u wan” 1025.

‘ mē būzum hiy niyēm bōna nōg¹rōiy
 ‘ yih kām¹ yutsh^unay zinday gātsh¹nay judöiy 1026.

‘ bōh nay wōñ cyōn^u gam khyon^u yūt^u tsālay
 ‘ pakum sūtin nimath karathas hawālay’ 1027.

wadan gayē lūj^u wanani Mandōdarī zār
 wodun tyuth^u yuth^u narakan ts̄hēta gatshan nār 1028.

53. MANDŌDARI'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SITĀ.

(Metre, Accental.)

‘ parayō lōla yētshi “Rāma Rāma”
 ‘ ma wōñ rōsh Rāma-tsāndarō 1029.

‘ ts^ay chukh hiyē ənd^aruk^u dāna
 ‘ yih chēy pāna yēmbār-zal
 ‘ kyāh kara bara kürūtham khāma
 ‘ mav rōsh Rāma-tsāndarō

‘parayō lōla yēthi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-tsandarō 1030.

‘gōlābō mav balum trövlth maswal
 ‘maswal pāñ nōvith chēy
 ‘yēmb⁸rzal-pāna bādām-cashmō
 ‘mav rōsh Rāma-tsandarō
 ‘parayō lōla yēthi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-tsandarō 1031.

‘yih chēy butarāth t⁹h chukh nab
 ‘mav dīs dab dōgun¹⁰ mār
 ‘yih chēy tan ta t⁹h chēhas jāma
 ‘mav rōsh Rāma-tsandarō
 ‘parayō lōla yēthi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-tsandarō 1032.

‘Dashērāwun ḍs¹¹ mē bahānay
 ‘bōh ḍs¹²s pāna parlyē-zāth
 kawa zāna Dayēs khōsh kyūh āmō
 ‘mav rōsh Rāma-tsandarō
 ‘parayō lōla yēthi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-tsandarō 1033.

‘t⁹h ḍsukh mājē māl'shē-khānay
 ‘yih ḍs¹³y pāna yēmb¹⁴r-zal
 ‘karmalānl yly mē nēkhpūr¹⁵ tsāmō
 ‘mav rōsh Rāma-tsandarō
 ‘parayō lōla yēthi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-tsandarō 1034.

‘yih chēy mājē-hlūnz¹⁶ shīr-khārō
 ‘āwāra gōmūts¹⁷ māllnī az
 ‘cyōnam dōd blyē dāma dāma
 ‘mav rōsh Rāma-tsandarō
 ‘parayō lōla yēthi “Rāma Rāma”
 ‘ma wōñ rōsh Rāma-tsandarō 1035.

‘ōsus lānī drāyēm krānl
 ‘karma-lōn¹⁸ myōn¹⁹ won²⁰nam yly
 ‘dop²¹nam tas ti yly lēchyāmō
 ‘mav rōsh Shyāma-sōndarō

‘parayō lōla yētshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-tsandarō

1036.

‘günd^ūmas kūñ^ū tshuñ^ūm kōli
‘mē dop^ū zōli gayēs-nā
‘shēhra lüb^ūtha kina kuni gāma
‘mav rōsh Rāma-tsandarō

‘parayō lōla yētshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-tsandarō

1037.

‘azalaki lāni öiyi bāgi
‘tsēy pata lāgi tsōnz kyāh dāy
‘pās kar pitarēnē din mā pāma
‘mav rōsh Rāma-tsandarō
‘parayō lōla yētshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-tsandarō

1038.

‘hārān āyēs ashicē tsāla
‘lāran sūty Sītā hēth
‘khōsh yiwawān^ī khōsh andāmō
‘mav rōsh Rāma-tsandarō
‘parayō lōla yētshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-tsandarō

1039.

‘kanāki myāni hē kanadūrō
‘bōh gūra-gūra karayō
‘dūra-phali myāni khōsh-kandāmō
‘mav rōsh Rāma-tsandarō
‘parayō lōla yētshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-tsandarō

1040.

‘haṭāki myāni hā mōktahārō
‘pōkhta-kāra kar mō hōl
‘guma-bōl^ī lōla cyāni āmō
‘mav rōsh Rāma-tsandarō
‘parayō lōla yētshi “Rāma Rāma”
‘ma wōñ rōsh Rāma-tsandarō

1041.

‘guma-haṭi myāni būm kōpōnī
‘mūhani tīra mōr^ūthas bōh
‘siyā-cashma chēy bādāmō
‘mav rōsh Rāma-tsandarō

‘parayō lōla yēthi “Rāma Rāma”

‘ma wōñ rōsh Rāma-tsandarō

1042.

‘prakūshē-sūty yēli rōza hōshē

‘gōlābas gav kōnga-pōshē-rang

‘dil gav sang ta tan gayē trāmō

‘mav rōsh Shyāma-sōndarō

‘parayō lōla yēthi “Rāma Rāma”

‘ma wōñ rōsh Rāma-tsandaro’

1043.

54. MANDÔDARI BRINGS SITÂ TO RÂMA. RÂMA'S DOUBTS ABOUT SITI. THE GODS AND DAŚARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL BY FIRE.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

mudā Mandôdarî Sîtâyê hêth gayê

wadani lüj⁰ Râma-autâras paran pêyê

1044.

wodun wârâh dopun tas, ‘myôñ’ kar pây’

dopus tâm¹, ‘gatsh tsê chêy Lankâyê-manz jây’

1045.

kûr⁰s tami lôla-sûty lîlâ sa bûz⁰n

dilâsâh dîth tithay Lankâyê sûz⁰n

1046.

dilâsâh dîth sa yêli sûz⁰n ba-Lankû

pakan gav lüj⁰ pakani tas-sûty sa Sîtâ

1047.

dopun Sîtâyê-kun tâm¹ Râma-tsandran

‘tsê-kun wuch¹wuch¹ më wârâh man chuh hând⁰ran

1048.

‘gôdañ tâm¹ râkhêsan dar-dil kûr⁰y jây

‘tshêtyôy mä man tamyuk⁰ mä chuy tsê parwây

1049.

‘döyum⁰ ôsuy sêthâh gômot⁰ ahankâr

‘“më-pêth dêwâna gômot⁰ Râma-autâr”

1050.

‘trêyim⁰ trîvarna ôs⁰kh-nâ ba-Lankâ

‘dapan sôriy, “küñ⁰y züñ⁰ ôs⁰ Sîtâ”

1051.

‘yih tûrim⁰ cyôñ⁰ buth⁰ dîshith qolum man

‘tshêñ⁰y yôrî tshêñith wôñ gôs duslîman

1052.

‘môhôbath gav kathâh sûrum tamannâ ‘

tih bûzith lüj⁰ wadani kôtâh sa Sîtâ

1053.

dopun tas-kun, 'satūc^u sökhī anay wōñ
' trikōtī dēwatā söriy anay wuñ' 1054.

wuchun ākāsh-kun wütsh^u tōra wōñi
' chēh pāpau-nish judā yih lāl-i-kōnī' 1055.

pryutshun Sūrēs tāmiy wārā kasam hövⁱ
' yih chēy nirmal apoz^u dōrzan hēyin nōvⁱ 1056.

dopun Yindras, 'pozuy Nārān-nēmātⁱ wan
' mē mā zāh Rāma-tsandras-rost^u dōlum man' 1057.

kasam Yindrāza hāwan, 'tā-ba-ī-hāl
' kañēkh Sītā mē chum sākhyāth Mahākāl' 1058.

wadan Sītā dapan tas, 'chukh ts^ah autār
' kasam chum yiy tsē-path gatsha nēnd^ari bēdār 1059.

kasam chum yiy paradēn-nish lagēm pām
' kasam chum brōtha bēh bar-pharsh-ē-ārām 1060.

' tsē-rostuy kus dōyum^u ts^ay chukh trēkāran
' yēman rātas dōhas söriy chih tsārān 1061.

' kasam chuh yiy tsē-rost^u-ay kāh mē khōsh ām
' sahā āsum mē wōñ kāsum parüz^u pām' 1062.

wodun yüts^u, gōs Dashērath rāza paidā
dopun göbaras, 'pozuy nirmal chēh Sītā' 1063.

wonus tāmⁱ Rāma-tsandran, 'āyⁱ Dil-ārām
' wanay wōñ poz^u taway āsakh na bad-nām 1064.

' üñ^uth yēli shrōtsaruc^u sökhī dyututh lāph
' ts^ah atsh nāras-andar sōruy tsaliy pāph 1065.

' sēthāh r^ot^u won^u sarāphas-kun sōn^arⁱ bōz
' " naniy sōn nāra nīrith yāra khōsh rōz" 1066.

' ts^ah atsh nāras-andar yod^u chiy tsē rātⁱ gōn,
' tatiy gatshi sara sartal āsi yā sōn' 1067.

shēmāh gardan gayēs hūj^u lūj^u wadani
' tih zānakh yēs yih bani tas kyāh sapani' 1068.

munödī drāyē yiy nōsūri lod ^u trān balin yā nār zölin tas chuh tiy jān	1069.
wadan Sītā jamā gay pānz ^l ta wādar ogun shītan kruhan sōpon ^u barābar	1070.
dapan kēh, 'nāra dazi wuñ pōparis tan' dapan kēh, 'āsi wuñ prazalan shēmāh zan'	1071.
dapan kēh, 'tsāyē sōrgūc ^a hūr nāras' dapan kēh, 'wāti wuñ mā sōrga-dwāras'	1072.
dapan kēh, 'asōra-sandi-puthy gōs yuth ^u hāl' dapan kēh, 'pariyē wuñ āch ^l dar walēs nāl'	1073.
dapan kēh, 'kyāh-sanū kyuth ^u -hyuh ^u banēs rang' dapan kēh, 'dūr ^u yuth ^u duniyāh gatshēs tang'	1074.
dapan kēh, 'Rāma-tsandran hyot ^u amis khūn' dapan kēh, 'nēri wuñ zan abra-tala zūn'	1075.
dapan kēh, 'iyi chuh tas yēs pāph ūsan' dapan kēh, 'kūh na karmūc ^a hān kāsan'	1076.
pakan gayē pāna ūmūts ^a Mōha-māyā pakan phīrith wuchan chēy tshāyē tshāyā	1077.
pakan gayē pāna yīran ūyē Sītā tithis nāras-andar zan wūtsh ^u ba-daryā	1078.
karan mōrchalā ös ^u s nāra-pēt ^l rēh 'wānday rath kāth karum sāthāh atiy bēh'	1079.
dazith gav tas wuchith sōruy tsandan-kāt ^h sa tīzūc ^a rēh wuchith d ^h tsol ^u diwan lāt ^h	1080.
suh gairath nār dīshith path gav az-nūr gayēs kēh ts ^h ē kētshāh basm kēh sūr	1081.
riwan Sītā pēwan tas-pēt ^h tēngal* kūt ^l raṭan gul zan tsāṭan kōsam athau-sūty	1082.

* V. L. nāra-kang.

dazith yeli nār gav tā cār-dah rōz
tsōdūsh^u tsandrama sōpon^u māh-i-dilsōz 1083.

achēn lüj^u zūn wuch¹ wuch¹ tsandramas-kun
wanani lāg¹, 'kami sangara hāvi darshun' 1084.

sapon^u tsandrama zañ shāmas namūdār
wuchith tas-kun tsolukh sārēn gaṭakār 1085.

wuchukh tas krūd gōmot^u dēka-nishē dūr
dopukh, 'Lākh'mī chēh mā Brahmā-juvūñ^u kūr^u' 1086.

sōnāk¹ wast^ar walith yeli drāyē Sītā
shurāh sāmāna tami án'māt¹ sarāpā 1087.

wōnduk^u tsol^u gōsa gam sapūñ^u sōkhas-tal
gōlābas mīj^u biyē bāgūc^u yēmb^ar-zal 1088.

55. THE COMING OF SPRING. RĀMA'S RETURN TO AYODHYĀ.

tsalith gav shīn rūd^u tshēph dith suh dar-kōh
zēmistān sūr^u sōtān¹ āy r^at¹ dōh 1089.

raṭith tas yir¹kumis dit¹ nyōv¹ paizār
ariñē-pōshēs sapūñ^u hiyē-māl bēzār 1090.

wonuy yi y tēka-baṭāñēv gili-tūryēv
wuchith tas sōsanas āmūts^u phaṭith zēv 1091.

asani lāg¹ pānavūñ^u waṭa-phāṭ¹ ta zindōr
kōngas wuch pōparay rūzith gayēs khōr 1092.

laḍar-pōshēn anāras kor^u gulis myūṭh^u
wanan kanṭhas, ' hasa, asē kaīsi mā dyūṭh^u 1093.

asan kōsam khasan zuv handi-pōshēn
tsasan zambah wadan maswal chēh tōshēn 1094.

yih pampōshēs dapan hiy-āsmōnī
' mē-sūty kētshā thavūñ^u gatshī pōr¹zōnī ' 1095.

bab^ur^u lāran tabar hēth gair-ě-jinsan
mōshka-sūtin tshondūn samsār zi han-han 1096.

wōzāl¹-pōshau-sūtin yeli sabz gav kul^u
gulan-pēṭh tshāla māran chuy suh bulbul 1097.

UTTARA KĀNDĀ.

56. RĀMA'S RETURN TO AYODHYĀ.

sapūñ^a yelli sabza sabzī sōr^b butarāth
yētshāh sōpūñ^a garas tas drāv r^ct^d sāth^e 1098.

wōthith ākōshi gav bar-takht-i-Rāwun
pakan Yindras thēkan nēhadāv chuh hāwun^f 1099.

t^gkan tot^h wōtⁱ yēti-nā ūs^j tas mōj^k
suh wōtith wōt^l Lākh'man sūty hēth phōj 1100.

bihith gam hēth sēthāh mātā Kusalyā
asān ūyēs wanani lūj^m tas Sumitrā 1101.

57. SUMITRĀ'S SONG.

(Metre, accentual.)

‘ hāryēy bōz pōshēnūlūñⁿ bōla-bāshē
‘ āshē-rastēn gāsh haiy āv 1102.

‘ dam chuh duniyāh tsatith wālawāshē
‘ zāla lāg^o rāzahams kathi kan thāv
‘ Rāma-juv^p shēch^q haiy lūz^r anda-gāshē
‘ āshē-rastēn gāsh haiy āv 1103.

‘ brūthim^s āsh chēy nēnd^tri nāshē
‘ sēnd^uri-tham sōn^v āgan tsāv
‘ hada-rost^w dila tas kar talāshē
‘ āshē-rastēn gāsh haiy āv 1104.

‘ lalawun lāla-phol^x ma kar shur^y-bāshē
‘ sulawun sulavith hāl tas bāv
‘ mōlawani gatshi nyun^z phōlawani gāshē
‘ āshē-rastēn gāsh haiy āv 1105.

‘ pātāla khot^a kina, woth^b ākāshē
‘ prakāshē tasandi-sūty dāg haiy drāv
‘ nāv chus azalayē abadāki gāshē
‘ āshē-rastēn gāsh haiy āv 1106

‘ wōthtay bōzī kartas zōrī
 ‘ Rāma-juv bōzi-nā yiyi-nā sōn^u
 ‘ zāra-pāra kartas bōzi-nā bāshē
 ‘ āshē-rastēn gāsh haiy āv’

1107.

‘ Kīkī ta Kusalyā āyē brōṭha lārān
 ‘ būzukh zi Rāma-juv ta Lākh'man āv
 ‘ kan' thav kathan bōzta bōla-bāshē
 ‘ āshē-rastēn gāsh haiy āv

1108.

[Sumitrāyē dop^unakh, ‘ wān^ltav wārav
 ‘ apoz^u chwā poz^u chwā Rāma-juv sōn^u
 ‘ añēgoṭ^u gōmot^u ôs^u āv wōn gāsh
 ‘ āshē-rastēn gāsh haiy āv’

1108a¹.

pāna tām^l korun darm ta dānay
 nagarāk^l lūkh gay traph^lth söriy
 jānawār bōlani lāg^l karēkh bōla-bāshē
 āshē-rastēn gāsh haiy āv

1108b.

samith söriy āy tot^u lārān
 dēwatā sōr^l tōtā karanē lāg^l
 sārēv^uy. samith won^u, ‘ āv az prazi gāsh
 ‘ āshē-rastēn gāsh haiy āv’

1108c.

kāmadīni s^h āv gāsa hēth pānay
 shāl güb^u hōr^u brōr^u āsa yēkh-jā
 söriy chih karan panañē bōla-bāshē
 āshē-rastēn gāsh haiy āv

1108d.

gyāna zōn^u sārēv^uy gyānawālēv
 āmot^u chuh Bhagawān pāna zanmas
 bāhan sūrēn-hond^u chuy tas prakāsh
 āshē-rastēn gāsh haiy āv

1108e.

Rāma-juv yēli byūṭh^u takhtas pānay
 dēwatā söriy samith āy

¹ Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

prath jāyi sōpān¹ nagma ta nācē
āshē-rastēn gāsh haly āv

1108f

zūna-pāch¹ navim^a tsītras kyutuy
bōdwār rūhin vrushē-lāg^a nōs^a
arda-rāth gōmūts^a ōs^a āv biyē gāsh
āshē-rastēn gāsh haly āv

1108g

prabāth phōl^a tōy būz^a yēli rūzan
khōsh gav Dashērath vēthani log^a
Vasishthān dop^anas zāv phōlawani gūshē
āshē-rastēn gāsh haly āv]

1109

59. KAUŚALYĀ'S JOY.

(Metre, *Hazaj*, ˘ - - - , ˘ - - - , ˘ - - .)‘wōthith wanānōv^tōs wōlinji shēr drāv‘suh tsol^amot^a Rāma-juv Sītāyē hēth āv’

1110

tih yān won^anas tamis kētha-pōth¹ osh^a rūd^a
wasith pēyē rāza Dashērath zan tēly mūd^a

1111

wonun sūrēn¹, ‘‘tsalith gav yār’’ wān^tav‘suh rūthum Rāma-juv tas zāra wān^tav’

1112

tatiy tami dōd¹ wān¹, ‘gātsh¹nas balāy dūr’
tih būzith sōpanāni log^a shēstras sūr

1113

pakan gayē dōn achēn rūdus na kēh gāsh
achiv dyūthun gōbur biyē āv tas gūsh

1114

korukh yēli nālamot^a dōnaway wasith pēy
onukh yūts^a zōr lōlan bēkhabar gay

1115

gānz^ar yēs āsi tas hyuh^a rōw^amot^a lāl
labēs yēli kyāh gatshēs tas-kun wuchith hāl

1116

wadana-sūltin badan dōnawān¹ wanyēyēkh
bandan-kun band zan nistar sanēyēkh

1117

Sumitrā āyē ānd¹ ānd¹ grāyē māran
pakan mōkta chakan pēth¹-kin¹ sitāran

1118

59. SUMITRĀ'S SONG OF WELCOME.

(Metre, Accentual.)

‘ Rāma-tsandra Hari-Nārāyēṇō

‘ lāgay dāna-dānay hiy

1119.

‘ manas mā tsē roṭ^utham gōsa

‘ lagayō tōsa-pōbarē

‘ āham hēth ts^ah Lākh¹mī pāna

‘ lāgay dāna-dānay hiy

1120.

‘ khot^uham pūri-kani sūrē-rūpa‘ tsalēm mūrē-alarun^u‘ ts^ah chukh pāna zuwuk^u jāna

‘ lāgay dāna-dānay hiy

1121.

‘ mōktuk^u hār tsē chuy haṭi

‘ chēsay maṭi pālanī

‘ wuchana cyāni wōganan shāna

‘ lāgay dāna-dānay hiy

1122.

‘ ts^ay chukh ann ts^ay chukh dana‘ ts^ay chukh mana-manzuk^u tīz

‘ tsē khyāh wanay bōh kyāh zāna

‘ lāgay dāna-dānay hiy

1123.

‘ ts^ah chukh hēri ts^ay chukh bōna

‘ wañām mana wuchath nēth

‘ ts^ah chukh ts^ay zānakh pāna

‘ lāgay dāna-dānay hiy

1124.

‘ ts^ah chukh mājē zāmot^u rāja‘ ts^ah chukh wājē nishānay‘ ts^ah chukh pāna māl¹shē-khāna

‘ lāgay dāna-dānay hiy

1125.

‘ ts^ah chukh hiyē ḥand^aruk^u dāna‘ ts^ah chukh jāna-mīrāh jān

‘ mē tsali wōnda-nishē armāna

‘ lāgay dāna-dānay hiy

1126.

‘wōthum tāj lōgum shēri
 ‘wōnduk^u nēri tamannā
 ‘yēthi yus na suh nēth ūsi hairāna
 ‘lāgay dāna-dānay hiy’

1127.

60. RĀMA'S HAPPY RULE.

(Metre, *Hazaj*, ˘ - - - , ˘ - - - , ˘ - - .)

tamis Sītāyē blyē dōn rāja-zādan
 lajēkh byon^u byon^u wandani tima cashma pādan

1128.

kōthiṣ-pēth kala hēth tami lalanövin
 dīlāsāh dīth sambölin sulanövin

1129.

jamāh sōriy khal^ukh yēli āy yēkh-bār
 samith tas Rāma-tsandras yīy wānikh zār

1130.

Shēturgun Baruth biyē lūkh āy sōriy
 lagani lāg¹ Rāma-tsandras pōr¹-pōrly

1131.

tulukh mōrkhala kār¹ kār¹ lōg^uhas tāj
 Hindustānas korukh mūkūph chath bāj

1132.

sapūñ^u mashhūr yēli titsh^u hukmrōnī
 tit amrēth cēth lukau līb^u zindagōnī

1133.

tapishhōr rēsh¹ ta wādar jūg¹ brōhman
 sapān¹ khōsh-dil Dayēs-kun gond^u timau man

1134.

ānikh ganjīna mutsarövikh khazānay
 ditin darmas garīban panani pānay

1135.

parani log^u ‘Rāma Rāma’ sōr^u ālam
 borukh ānand trōwukh sāryukuy gam

1136.

kür^un yüts^u kāl tāmath hukmrōnī
 dapān ös¹, gütsh^u zi āsūñ^u tsür^u jawōnī

1137.

ITI ŚRIRĀMĀVATĀRĀCARITAM.
 ATĀH PARAM LAVAKUŚAYUDDHĀCARITAM.

II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. SITĀ'S CONCEPTION.

(Metre, *Hazaj*, ˘ - - - , ˘ - - - , ˘ - - -)

dōhāh akh Rāma-tsandras bab tsētas pěv
wonus tām¹ sōpān¹, 'cyōn^u pōtrō mē gam khēv' 1138.

onun ryosh^u nād dith won^unas panun^u hāl
dopun, 'gāthi dōn achēn āsun^u trēyum^u lāl' 1139.

Vasishṭhan yith korun tāñ jag-i-ashōmīd
dyutun Sītāyē amrēth cyon^u porun vīd 1140

bahārāk¹ dōh zamīn ös^u zāpharōnī
aḥ¹r¹-naisōn¹ roṭun tami lāl-i-kōnī 1141.

wanan, tāñ yāñ rüt^ukh hōgiñē-andar jāy
dapan, wōth^u hōgiñēn-sūty hōgiñēn nyāy 1142.

62. SITĀ'S SONG TO RĀMA.

[Sītā wanān Rāma-tsandras.]

(Metre, Accentual.)

‘ mōr^uthas madanō thüv^utham lādan
‘ pādan wāndayō zuv tay jān 1143¹.

‘ mātā Kusalyā āyē brōṭha lārān
‘ “ Rāma-juv rāṭahōn nālamati bōh ”
‘ Sumitrā chēh lāran, “ wandas zuv pādan ”
‘ pādan wāndayō zuv tay jān 1143a.

‘ mātā yēli dīṭh^u tām¹ Rāma-juwan
‘ Rāma-juv paran pyōs pēṭh pādan
‘ Kīkiyi zuv wond^u Rāma-juwas pādan
‘ “ pādan wāndayō zuv tay jān ” 1143b.

‘ nād dith onun Vasishṭha mahā-ryosh^u
‘ wuch-bā nēchatur rāj dimōs
‘ sōriy paran pēy tasandēn pādan
‘ pādan wāndayō zuv tay jān 1143c.

¹ Verses 1143-1144 occur only in one MS.

‘ Baruth ta Shētrugn āv brō̄tha lārān ‘ ‘ Rāma-juwas paran pēy pādan-pēth ‘ “ mōrchalā-tāj dith wanday zuv pādan ” ‘ ‘ pādan wandayō zuv tay jān	1143d.
‘ khōsh gav nagar dyūthukh yēli rāza ‘ ‘ sōriy darm dān lāg ¹ kārānē ‘ khōsh gav Rāma-juv būz ² nakh pānay ‘ ‘ pādan wandayō zuv tay jān	1143e.
‘ zānm pyoy ³ hyon ⁴ Rāwanani bāpath ‘ ‘ hīthāh Dashēratha-rāzanē ‘ taway wanwās gōkh tsh ⁵ pānay ‘ ‘ pādan wandayō zuv tay jān	1143f.
‘ wanwās byūth ⁶ ham Dāndakh-wanay ‘ ‘ āshram rojuth wanās-manz ‘ Shūrpanakhi vih kor ⁷ āyē tot ⁸ lārān ‘ ‘ pādan wandayō zuv tay jān	1143g.
‘ pach rēth yēli goy ⁹ tasandis wādas ‘ ‘ Shūrpanakhi shēch ¹⁰ kūr ¹¹ tas Rāwanas ‘ tambalyōv Rāwun lāryōv pānay ‘ ‘ pādan wandayō zuv tay jān	1143h.
‘ sān ¹² yās lōgith gōs yēli dānas ‘ ‘ tsūri āv Sītā hēth pānas ‘ bram kētha dyutun tīthīs Bhagawānas ‘ ‘ pādan wandayō zuv tay jān	1143i.
‘ gayē yēli khabar tas Bhagawānas ‘ ‘ būzun zī Sītā hēth gav Rāwun ‘ pāra pāra korun sōna-sandēn jāman ‘ ‘ pādan wandayō zuv tay jān	1143j.
‘ wati yēli nīr ¹³ nīr ¹⁴ dīthikh tīm-wādar ‘ ‘ nāla tul ¹⁵ timau, “ kam-sanā chih ” ‘ Rāma-juv dyūth ¹⁶ yēli Halmāt ¹⁷ pānay ‘ ‘ “ pādan wandayō zuv tay jān	1143k.
‘ “ zār myōn ¹⁸ bōztō Shī Bhagawānō ‘ ‘ pādan wandayō zuv tay jān ”	1143l.

Rāwanas mārani ākh Bhagawānō
 ' Rāwun tiy zānawunuy ôs"
 ' dōha aki dop"mas, " ma kar aparādạy "
 ' pādan wandayō zuv tay jān

1143m.

“ Sītāyē hēth ākh Dandakh wanay
‘ taway Rāma-juv mārani ôy
“ zāra pāra tas kar, chuy autārō ”
‘ pādan wandayō zuv tay jān ’]

1144

63. THE TREACHERY OF SÍTĀ'S SISTER-IN-LAW.

(Metre, *Hazaj*, \cup - - -, \cup - - -, \cup - - .)

tamis Sítāyē mā ös^us löküt^u zām
tamiy kyāh kor^u tamis bar-mandiñēn shām

1145

gamot^u ôsus tamis Sîtâyě-süty wör
lobun yěli dastagāh pěv tas köthěn pör

1146.

rash^čkh on^unas ta wuchⁱtav kyāh yih won^unas
prangas khör^ün ta tālⁱ-kinⁱ cāh khon^unas

1147

‘ts^ah chēkh mā zāh-ti kāmāh myōñ^ü bōzan
‘panüñ^ü ösith vēndan chēkh, “chēm yih dush

‘ pritshay páz¹-kin¹ gatshém likhith mē hāwun^u
‘ ba-sūrath ôs^u kas hyuh^u Dashē-rāwun ’

1149.

sa ös^ü nā tas-nishin wārā garazmand
döyüm^ü zōnun na, 'yih mā kēh karēm phand '

1150

tr̄eyim^u triyē-sanga-nishē wananas na cāray
sapūñ^u āwāra. Sītā biyē dubāray

natay pūntsim^u panun^u tas yiy mudā ôs^u
tĕkĕn kĕritk^u sat kyun^u sora tĕn^u mă^u tĕn^u

1159

sh̄eyim^ü sh̄enkā kür^üs lükau phür^üs zām
satim^ü kath Rāma tandras döbl ditün nām

1154

65. LAKSHMANA ABANDONS SITĀ IN THE FOREST. 1155-1168

amā aiṭhim⁶ prytshus tām¹ Rāma-tsandran
 'wanum wuñ-kēn pozuy kyāh chuy mangan man' 1155.

dopus tami, 'chēm wanas gatshānūc⁹ manas rāy
 'gatshith tīm rish¹ bōh wuchahōkh biyē tihünz⁸ jāy' 1156.

navim⁶ Nārāyēṇan yutsh⁹nas yih pānay
 dahim⁶ Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim⁶ kath kuniy kēh kar chuh lārun⁹
 khaṭith bēh wōñ ratith Bhagawān ts⁸h tshārun 1158.

mudā tami līch⁹ sūrath tas dopun, 'dēsh
 'yih Rāwun Naraka-wōsī vēh khēwan dēsh' 1159.

ratith tami nith tithay böyis sa höv⁸n
 wuchiv kētha-pōṭh¹ Sītā māranöv⁸n 1160.

dopun tas-kun, 'ts⁸h wuchtan bāyi kyāh chuy
 'dōhay Sītā wuchān ath-kun tulan huy 1161.

'mē niyēmas 'tsūri yēna tana pān mārān
 'wadan, "mētrav," chēh nētrau khūn hūrān 1162.

'sa wōñ bōzēm, "sa kākaz-han niyēm zōm⁶!"
 'tshunēm mōrith gayēm dōgiñē-sūtīn kōm⁶' 1163.

64. RĀMA INSTRUCTS LAKSHMANA TO ABANDON SITĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sōpon⁹
 onun Lākh'man wonun sōruy tamis-kun 1164.

'ts⁸h gatsh Sītāyē-sūty trōvith tshunun wan
 'natay māran tithay yitha biyē na bōzan' 1165.

wañās tām¹ Lākh'man 'rūduy na yinsāph
 'sati Sītā mē wantam kyāh korun pāph' 1166.

65. LAKSHMANA ABANDONS SITĀ IN THE FOREST.

niyēn Sītā wanas-kun nith tshunani dūr
 manōshē-zōts⁸-manz kađith zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākh'man-juv riwān ḫs⁹
 pakan path-kun nazar phīrith diwān ḫs⁹ 1168.

wadana-sūty gōs tas hyot^unas dilas nār
wuchān ḍs^u sāta sāta dēwa yiyēs ār

1169.

wanan, Sītāyē won^u tas Lākh^lmanas-kun
‘ ts^h wantam wāra ökh^hr^u kyāh mē sōpon^u

1170.

‘ latan-hond^u rath watan lārēm yih kyāh gōm
‘ bōh chēs zānan yih wōpadīsh mā korum zōm^u’ 1171.

dopus Lākh^lman-juwan, ‘ sāthāh yitiy bēh
‘ jigar dod^u nēra kot^u chēm shēra-pēth^l rēh’

1172.

yih kath būzith wasith bōn lüj^u khēnē vēh
tsüj^us pōrzān, yith pānas lüj^us rēh

1173.

mañēn gōs gāsh kam dini lüj^u kañēn phēsh
dopun tas, ‘ trāvtam gōda cyāvtam trēsh’

1174.

suh gav tshödith onun tas pōñ^u dūriy
wuchun pyēmūts^u nēnd^hr tas pariyē hūriy

1175.

tab^hri-sūtin tsātith buth^l-kin^l pēmūts^u ḍs^u
pathar pēth pōshē-thür^u zan bara gamūts^u ḍs^u

1176.

wuch^un zan shēv gamūts^u Brahmā-juvūñ^u kūr^u
ganīmath zōn^u tām^l tas-nish tsalun^u dūr^u

1177.

thowun pā-lōṭa āwēzān kulis-kun
hyotun tām tas buthis-pēth pōñ^u pashpun

1178.

tithay phīrith suh Lākh^lman āv riwānay
yithay kāh chin raṭith mārani niwānay

1179.

wadan buth^l-kin^l pathar wās^l wās^l pēwān ḍs^u
tih mā tasandēn padēn rukhsath hēwān ḍs^u

1180.

‘ Wumā-dēvī khēmā kartam khotum pāph
‘ mē chum wōlinjē chōkh āmot^u tsē chuy zāph

1181.

‘ dayā kartam chēyēy sōth kina horuth prān
‘ pazyā tas yēs mē hyuh^u yuth^u āsi santān

1182.

‘ mē kar tākath tsē-kun wuchanas dubāray
‘ hēmay rukhsath padēn-pēth wāra wāray

1183.

' tsē át¹ trövith achēn püt⁰ dith tsalān ās
 ' shēran yin mājē göbaran-pējh karan pās 1184.

' mē kar gotsh^u Rāma-tsandrun^u hukm bōzun^u
 ' bōh kar tas wātahō yith kāmē sōzun^u 1185.

' natay tēl¹ kōna' māryānas ba-shēmshēr
 ' ba-khōrī yēli hukum kor^unam tsē-sūty nēr 1186.

' natay mātā tsē ôsuy karmalānē
 ' ar⁰th ath yiy chuh tshādun^u kyāh chuh mānē' 1187.

wodun tyuth^u gōs tsandrama rambawun^u rav
 namaskārāh karith shēhras-andar gav 1188.

66. SITĀ FORLORN

sapūn⁰ bēdār Sītā pā-phēri-sūty
 gumau-garmau-sūtin wast⁰r wanyēmāt¹ 1189.

wuchun Lākh'man sēshāh tas-nishē gamot^u dūr^u
 galani lūj⁰ zan alani lūj⁰ wāwa-sūty mūr^u 1190.

dopun, ' kyāh gōm kām¹ sarpan wolum nāl
 ' pēnam mā kāv wōñ yiti mā khēnam shāl' 1191.

wadana sūtin achēn tas gāsh kam gōs
 suh mā Lākh'man tamis trövith tsalān ôs^u 1192.

riwan dyūshun yiwan zan pānasay-kun
 rumāh rūzith nazari-tala galb sōpon^u 1193.

wanani lūj⁰ pōn¹-pānas-kun sōndar māl
 ' wadana sūtin chatyēm mā wuñ achēn lāl 1194.

' taway mā chum-na Lākh'man drējh yīwan'
 bihith lūj⁰ pakani kina sadahan thawani kan 1195.

rumāh rūzith suh mā zōnun garay gōm
 ' me trövith tsūri kür⁰nas dūrē kyāh gōm' 1196.

wadani lūj⁰ dādi sarōn shākh sōpān¹
 banīn shētran kañēn kyāh cākh sōpān¹ 1197.

wadana-sūty jānawāran ākh sahlāb
 wanās-nishē man dōlukh tsāl¹ wōt¹ Panjāb 1198.

gulau yěli wuch ^u tasond ^u buth ^u zan pěyěkh hāy raṭith zardī mětsě-tal-kun rūṭ ^u kh jāy	1199.
tan-ē-tanhā sa Sītā kyāh kuñ ^u y zūñ ^u kāṇḍyau-kāṭhau-sūtin yěkh-sān sōpūñ ^u	1200.
achiv-kin ^l osh ^u athau khōrau horun khūn pěwan buth ^l -kin ^l wasith cashman lūj ^u s zūn	1201.
wanani lūj ^u , 'kot ^u suh gav yěmi nāra zōj ^u s 'suh kot ^u gav yěm ^l bōh karmani-shāṭha lōj ^u s	1202.
'suh kot ^u gav yěm ^l kür ^u s ada nāra-nish sōn 'suh kot ^u gav yěm ^l karith yěkh-sān dyut ^u dōn	1203.
'suh kot ^u gav yěm ^l kür ^u s wuñ-kěn awāray 'suh kot ^u gav yěm ^l barith dits ^u nas bōh nāray '	1204.
sa akh nōzukh badan biyě yitsh ^u garābār trēyim ^u strī-warna bartā-rūtsh ^u āwār	1205.
yih tsūrim ^u tsūri zan Mandōdariyē zāy Zanakh rāzas babas lāg ^l tan sēṭhāh āy	1206.
wadani lūj ^u zēv gayēs kūj ^u wāwa lūj ^u wan wanas-kun tsūj ^u gayēs hūj ^u ünz ^u -gardan	1207.
wanas-manz yiy wanān gātsh ^l nay kanān rōz chēh kōtāh zār wanān thav ts ^u h kan bōz	1208.
'khabar kēh chēm-na kar phuṭ ^o rum tamis man 'taway mě tāpa-sūty dūz ^u nāra han-han	1209.
'khabar kēh chēm-na tas kami dōha korum wād 'kāṇḍyau-sūtin mě nīlēyēm wōzāl ^l pād	1210.
'khabar kēh chēm-na kar gyūlum atītan 'timau dop ^u ham, "ts ^u h nēshpartīth sōpan"	1211.
'khabar kēh chēm-na kar tas-sūty korum nyāy 'taway bōna yitshē sōrgacē hiyē pěyēm hāy	1212.
'khabar kēh chēm-na kam kāṭshan mě ös ^l yiy 'timau dop ^u ham, "tsē sōpan yüts ^u wōdōsiy"	1213.

' khabar kēh chēm-na kas bōwum tasond^a sīr
 ' taway dyut^anam barith wōlinjē yuth^a tīr 1214.

' khabar kēh chēm-na tas-pēt̄h kar dyutum lāph
 ' taway lyuth^a gōm natay yuth^a kyāh korum pāph' 1215.

pakan gayē rath chakan wārā sa Sītā
 wanān tas Rāma-tsandras-kun sa līlā 1216.

' ts^ah bōzan kōna chukh chuy-nā yiwān ār
 ' mē kyāh kor^amay bōh kür^athas yitsh^a giriphtār 1217.

' ts^ah āsakh masnadas-pēt̄h tyuth^a khōshī-sān
 ' bōh shūbā yuth^a kanqēn-pēt̄h hāl-i-hairān 1218.

' khotum kyāh pāph wōn rachtam paran-tal
 ' gayēs āwāra wārāh kuñ^a ta kīwal 1219.

' wanān ūsim Zanakh rāzūn^a kōmōrī
 ' wuchiv wuñ-kēn kür^am mā kaīsi yōrī 1220.

' wuchan chukh-nā gamūts^a kyāh chēs awāray
 ' wadana-sūtin badan gōm pūra-pāray 1221.

' wuchiv wuñ-kēn achiv chēs rath bōh trāwān
 ' wuchiv wath rāyi wōn mā kāh chuh hāwān 1222.

' tsē dop^atham-nā, " ts^ah chēkh nōzukh gul-andām "
 ' wuchan chukh-nā ts^ah wuñ-kēn kyāh banith ām 1223.

' tsē dop^atham-nā, " ts^ah chēkh bāgūc^a yēmb^ar-zal "
 ' wuchan chukh-nā gatshān kyāh chum kanqēn-tal 1224.

' tsē dop^atham-nā, " ts^ah tsandrama chēkh prazalavūn^a"
 ' wuchan chukh-nā pakan kētha chēs kuñ^ay zūn^a 1225.

' tsē dop^atham-nā, " tsē nōzukh chēy badan-tan "
 ' wuchan chukh-nā mē qīshīth kānd^a chih khōtsan 1226.

' tsē dop^atham-nā, " tsē Kausalyā rachiy jān "
 ' wuchan chukh-nā tami ti mā myōn^a rōt^a pān 1227.

' tsē dop^atham-nā, " ts^ah chēkh sārēn^a achēn gāsh "
 ' wuchiv wuñ-kēn mē mā wōn kaīsi-hūnz^a āsh 1228.

‘kuñ ^ū y ös ^ū s kunuy ôsukh ts ^ā h myônu ^y	1229.
‘gayem zôla pâpa-sûty wöñ möl më zônu ^y	
‘kamis lada râh më pânas lâni ôsum	1230.
‘yih chum bûgûn ^u tih mā wöñ kaïsi kôsum	
‘amâ chum yi ^y manas kari-nâ khêmâ wöñ	1231.
‘manas thavtô më машêrâvtô na mô wöñ	
‘mashêm yôdwai më prîm chêm yi ^y manas rây	1232.
‘bôh машêrôvith kara biyê kyâh më chum pây	
‘më yot ^u -tâmath kaðan az-tan yih jâmay	1233.
‘parân âsay bôh tot ^u -tâñ Râma Râmay	
‘mashêm teli tani gatshêm yeli sôr'say sûr	1234.
‘narukh dûrêr tsê-nishê sôrgûc ^u düz ^u s hûr	
‘pralay yeli sôpanêm teli tan bôh nâway	1235.
‘mutsarîth sîna yim sûrâkh hâway	
‘pralay teli yeli panüñ ^u tan nâra zâlay	1236.
‘gayes tot ^u -tâñ Dayes kûr ^u mûts ^u hawâlay	
‘ts ^ā h chukh âkâsh më tsê wâtyâ karun ^u zôr	1237.
‘tih mâ gânz ^o ruth yih shânan-pêth khotum bôr ^u	
‘chuh poz ^u yes pâph khasi tas wâti hyon ^u prân	1238.
‘amâ na zi pazi triyê-pêth yitsh ^u karüñ ^u hân	
‘më pâpau-rost ^u kor ^u thamô sitêzay	1239.
‘yitam tawa-khôta kartam rêza-rêzay	
‘tih mâ won ^u may pozuy sôruy më hêm rath	1240.
‘tsê mâ kûr ^u tham khêmâ titsh ^u chey-na dyânath	
‘yih mâ gânz ^o ruth më mâ mandachana yi ^y em nâv	1241.
‘dapan mâ lûkh, “kâm ¹ -sanzê rañe banith âv”	
‘dapêm kâh kath, “zamînas chum makânay”	1242.
‘dapakh, “buth ¹ -kin ¹ pêyës wuñ âsmânay”	
‘dapêm, “ada poz ^u tsê tâñ kyâh chiy wanâ nâv”	1243.
‘dapakh, “sârêñ ¹ gatshun ^u rôzani kus âv”	

' dapēm, "ada yiti gatshiy āsūn^u bēhan-jāy" 1244.
 ' dapakh, "sārēn¹ gatshun^u tath jāyē yatly āy" 1244.
 ' pritshēm, "ada kyāzī chēkh osh^u yūt^u hārān" 1245.
 ' dapakh, "chēs osh^u haran-kani mōkta tshārān" 1245.
 ' na-tay būzin yih Day biyē kāh ma būzin 1246.
 ' yiman sīran mē tas-nish parda rūzin
 ' Vishūmitran babas won^unam, "chuh autār" 1247.
 ' "ts^uh dis nēth^ur karly r^ut¹ r^ut¹ yih pōtra-kār" 1247.
 ' tih mā ös^us khabar Sītāyē trāvēm 1248.
 ' sa Sītā sath zan^um mā mandachāvēm
 ' tih mā gānz^urun, "yih mā dōda-shur¹ mizāzay" 1249.
 ' "chuh mā dīnan bīkshukan-hond^u rāzay" 1249.

67. SITĀ TAKES REFUGE WITH VĀLMIKI.

wanan gayē yiy sanēyēs khōr khambareñ 1250.
 pakani lūj^u tāwa-chōkh log^u lāvē mūrēn
 pakān gayē rath chakan kōsam-athau-sūty 1251.
 kañēn sūrākh gay tasanzau kathau-sūty
 pēwan wās¹ wās¹ gatshan zad zan gulālan 1252.
 athau sūty thaph karani lūj^u krūḍa-zālan
 wanās-manz tāñ wuchun akh r^ut^u makānāh 1253.
 karith būrzuk^u suh thövith tābadānāh
 athau khōrau achiv tūr¹-kun pakān chēy 1254.
 rēshwāh akh parzanōwun zan lobun Day
 suh Völmīkī rēshīshōr mōl¹-sond^u gōr 1255.
 jahānas phērawun^u wātawun^u tsōwāpōr^u
 nirāsh gōmūt^u tatly titsh^u tas nishin āy 1256.
 wuchith manz-bāg achēn tas rēsh¹ kūr^un jāy
 sub^uh phōl^u añēgāta tsüj^u gāsh biyē āv 1257.
 prazalawun^u sūrē parbata-tala nēbar drāv

68. THE BIRTH OF LAVA.

barābar āy tāt¹ Sītāyē nav mās
mahārūpiṭh sōsantānāh tatiy zās 1258.

lag^an dan tēh trēyim^ū biyē tēshī gōrawār
sēthāh dana-sost^u hastēn-hond^u kharidār 1259.

tithay dēwa-zāth tēshuk^u gōn trēyim^ū triy
maran yim Yīshōras hēyi zinda karith tiy 1260.

lakhēn dan-laḡna-kin¹ khētriy war^an drāv
balāvīras babas mārani zan āv 1261.

sīrī tsandrama tamis kindras ǵamot^u jān
sapani biyē manōshē-lūkay bab yih santān 1262.

athan līkh¹māt¹ achar kari parbatan sūr
padēn-manz pādē-rīkhā zēni Lōhūr 1263.

prabātan yēli prazalawun^u sūrē tas zāv
tsūj^ūs ǵaṭa dōn achēn biyē ǵāsh tas āv 1264.

tasond^u mōkh dīshithay mōkh dyut^u prabātan
sīrī sōpon^u wōday zan arda-rātran 1265.

tamis mōkh chuy yitha aḍa-phōl¹ wōzāl¹ pōsh
wanan, tas wuṭh waṭith thövith raṭith jōsh 1266.

manas wuchanūc^u tamis shēnkā ǵamüts^ū ös^ū
wōndūc^u sardī wuchith thövith waṭith ös^ū 1267.

wuch^ūkh tas nast almāsūc^u kalam-trāsh
mahāvīrau wuchiv lasanūc^u tsaṭukh āsh 1268.

buman-manz kash kaḍith thüv^ūmüts^ū kamānāh
shikāras-pēṭh taphāwath kēh na zānān 1269.

suh shikār chuy pānay āsh trāwān
suh yōdwai kash kaḍith trāvi akh achir-wāl 1270.

maran Suḡrīv hih¹ biyē sāsa-bād¹ bāl
zāh achē bādāma-khōta tas āsa zēbā 1271.

tih dīshith rūs¹-kacē gayē nāshēkēbā
1272.

suh buth^u qishith sapūñ^a maswal gölāban
 taway dits^a rāth-kyut^u tshēph āphtāban 1273.

khabar yēli gayē rēshis dop^unas, 'wadāv chēy
 ' Sadāshiv tūlh'nay wōñ ös'nay zay' 1274.

gonđun zātukh dopun, 'Lākh'mi tsē-kun phīr^a
 ' sīrī dani ās zanmas-pēt̄h balāvīr 1275.

' dōyum^u tsandrama makari gömūts^a tamis jāy
 ' sēthāh diyi mār shētran chus na parwāy 1276.

' trēyum^u byūthus shēnashcor kumbi biyē kīth
 ' babas-pēt̄h bad sēthāh māsh^urab karēs hīth 1277.

' shōkhur chus mīni tsūrimē jāyē yūts^u jān
 ' yiwan khōsh sārēniy zan sūrē tābān 1278.

' brēhaspath mīshē pūntsimē jāyē gāt̄ul^u
 ' sēthāh tas āsi khōsh āsan wōzāl^u gul 1279.

' shēyum^u chus shēthra-gātukh vrēshē-pēt̄h bōm
 ' gatshēs rūzas tsakravartas-sūtin kōm^u 1280.

' navyum^u gōn īsi yūts^u kari darm ta dān
 ' nawan wōtith babas-pēt̄h gāli ada pān' 1281.

tīh būzīth man sēthāh Sītāyē khōsh gav
 dopus tām^u, 'rāza-gōbaras nāv kar Lav' 1282.

69. THE CREATION OF KUŚA. THE CHILDHOOD OF THE BOYS. THE MAGIC
ARROWS.

wanās Sītā anan kād^u kād^u wōpal-hākh
 thawan gōbaras rēshis-nishē ös^u bēbākh 1283.

bihith ryosh^u Yishōras-sūtin gāndīth man
 gatshan khōsh yēli thawan bāshēn tamis kan 1284.

gānzōr^u Sītāyē, 'tati āsēm mē tshādan
 ' rēshis mā wadana-sūty tsantsal gatshēs man' 1285.

dōha aki gayē tamis hēth lōli-manz-bāg
 thawan ryosh^u ös^u bāshēn hōshē-kin^u zāg 1286.

ba-ādath yeli na kēh būzun sadā tām¹
nazar tröv^ūn korun hāhākār, 'nyuv kām¹' 1287.

gumān tas yi y sapon^u 'nyuv jānawāran
'iyem Sītā ta āsēm pān māran' 1288.

dopun, 'tām¹-sond^u wadun^u hēkahö na tsö lith'
tuj^ūn akh darbi-kāñāh tām¹ sambö lith 1289.

kür^ūn öhī wanani log^u, 'hē Sadāshiv
'wōthīn bālukh tyuthuy yuth^u ös^u yitiy Lav' 1290.

kür^ūn līlā shēran sōpon^u Dayēs-kun
prazalawun^u darbi-bālukh zinda sōpon^u 1291.

thowun tām¹ wāra-pōthīn tsūri sövith
dopan, tān āyē Sītā pān növith 1292.

achēn lüj^u phash karani, 'hāl¹ chim achir-wāl
'akis achē paida kati-kin¹ gōm döyum^u lāl' 1293.

rēshis ös^u nā manas pañanis gamüts^u shēkh
nazar tröv^ūn wuchun tath wājē tāt¹ krēkh 1294.

asan won^unas, 'ts^āh wuch yim Dayē-sānd¹ kār
'yiman dōn mā taphāwāth kēh-ti zan hār 1295.

'sapan khōsh chuy panun^u wōñ Kush karus nāv
'Dayē-gath wuchta r^ūts^ū r^ūts^ū kath tsētas thāv' 1296.

taway tami roch^u achēn-manz yitha andar lāl
prazalawān¹ bañani lāg¹ yeli gōkh yüts^u kāl 1297.

karēn hōrinjē-gāsāk¹ darbi-hānd¹ kān
ditin pār¹ pār¹ timan, wuch¹tav, sēthāh jān 1298.

kođun rēsh¹ wākh, 'yēs-pēth bēhi tuhond^u tīr
'tamis mrath wāti yōdwai āsi bod^u vīr' 1299.

tyuthuy būzith yih kāran drāy lārān
yiwan yus brōthā tas bēwāyē mārān 1300.

s^āhas lāran tr^āhan kruhan karan lār
shikāras khyol^u karān adijēn karan wār 1301.

timan qishith karani lili ^u möj ^u ānand wuchin köbil ta zōrāwār pharzand	1302.
timan wuch ^l wuch ^l sa Sītā shād sōpūn ^u dubārāy Lōkh zan ābād sōpūn ^u	1303.
70. RĀMA'S REGRET. VASISHTHA ADVISES HIM TO CARRY OUT AN AŚVAMĒDHĀ SACRIFICE.	
dapan, yeli Rāma-tsandras-nish judā gay sa Sītā nā-wōmīdī hēth roṭun Day	1304.
kārin tām ^l Rāma-tsandran cākh jāman tsātīn gul ^l zan gērēbā-nishē ba-dāman	1305.
wanani log ^u , 'kyāh-sanā Sītāyē kyāh gav 'zinday āsyā sanā kina khēyē sa shālav	1306.
'wanith kas zāna, kár ^l mē pāna yithiy kār 'bōdus ath sēndi wōn kati-kin ^l labas tār'	1307.
khabar sōpūn ^u Wasishthas āv suh tshārān chōkas-kit ^l tas dawāh hēth ḫs ^u lārān	1308.
harani log ^u Rāma-juv tān dāna ásh ^l -rūd wasith pēv zan suh Dashērath rāza tēl ^l mūd ^u	1309.
Wasishthan tas dopun, 'wōn kyāh chuh cāra 'tshūn ^u th trövith kati labahan dubāra	1310.
'gatshun ^u sārēn ^l yithay-pōṭhin awārāy	1311.
'dūkāndārāh lukan bardāsht khārān 'kar ^u z dith lūr ^u göbaran hēth chuh lārān	1312.
'tithay māt ^u ran ta māt ^u rōvith diwan wōj 'dapan sōriy, "yihuy zan bab ta biyē möj ^u "	1313.
'patay shētaranj shāh-rukh yith chuh hāwān 'akābīran wazīran māranāwān	1314.
'kārin sōriy yithay-pōṭhin awārāy 'tsh ^u h yeli kor ^u nakh biyēn-hond ^u kyāh chuh cāray	1315.
'patay shētaranj pata-shētaranj chuh hāwān 'durukha-māth karith chuh böz ^l khārān	1316.

‘ samay chuy böz¹gar bram dith ba-bāzār
 ‘ balāvīran diwan möl¹ hēth bāl¹ āzār 1317.

‘ khabar chyā mēth^ur kus na ta shēth^ur poz^u ôs^u
 ‘ tsē kyāh won^unay ta pānas kyāh gazab gōs 1318.

‘ khabar chyā kas shikas kacē āv yēdbār
 ‘ apoz^u won^unay buthis pananis tshunun nār 1319.

‘ wōndas chuy dōkh wanay ath kyāh rawā chuy
 ‘ karun ashōmēd jaǵ ath yiy dawā chuy 1320.

‘ tsaliy tēli shāph sōruy rōz cālākh
 ‘ gatshakh tyuth^u akałankh zan mājē now^u zākh’ 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND SATRUGHNA.
 THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM.

wonukh yēli tām¹ onukh gur^u phēranōwukh
 hēts^ukh lashkar ti sūtin yāñ suh trōwukh 1322.

Barath-rāzan hēts^un lashkar sēthāh sūty
 lachan-hānd¹ lach sawār pyāda gay kūt¹ 1323.

gumān tas gav, ‘ mē-sūty jangas anē tāb
 ‘ manush kus tas wuchith sōpani kōhas āb’ 1324.

Barath-rāzas-sūtin biyē gav Shēturgun
 tshandith samsār sōruy āy han-han 1325.

wuchiv tas yēli guris āyēs patim¹ dōh
 biyābānan tshandith lāryōv suh bar-kōh 1326.

totuy nā yēth kōhas-pēth pāna Kush ôs^u
 t¹kan tāñ pāna ɖyūthun gur^u suh khōsh gōs 1327.

bihith tati Kush kunuy zan gōmotuy wan
 biyēn rēsh¹-bālakan-sūty tshāla māran 1328.

timau yāñ dīth^u lashkar tsāl¹ khaṭith rūd¹
 baṭhēn bēran kandēn-tal rūd¹ zan mūd¹ 1329.

sapon^u khōsh pāna Kush ɖyūthun gurāh jān
 t¹kan wōt^u pāna lāran gav khōshī-sān 1330.

Kushēn dyūthun kushūnāh shōr būzun
grazani log^u tāñ hōwun bālakan-kun 1331.

Kushēn gur^u dyūth^u tas gur¹ ös¹ yüts^u thöth¹
guris lāryōv pādar-s^uha-sānd¹ pōth¹ 1332.

roṭun thaph dith nabān hyot^u carka phērun^u
sipāhau dyūth^u hyot^unakh prān nērun^u 1333.

'wuchiv, āshīsar yih pā-phēr¹ roṭ^u yih dār¹yāv
'trēbuwan zai samith kami shāṭha lūj^u nāv' 1334.

rūt^un lākam guris thāh dith korun band
wanani lāg¹ tīm Kushēs, 'gotsh^u āparun^u kand 1335.

'gurāh tyuth^u yuth^u na wāwas zāh diwan tan
'wuchiv, kētha-pōth¹ roṭ^u tām¹ shīr-khāran' 1336.

tih yāñ wuch^u sōyisau shērmanda sōpān¹
asani lāg¹ tas wuchith tīm kōh zan h^un¹ 1337.

'wuchiv, kyāh wāv-hyuh^u lāran guris āv
'sēthāh shābāsh bōy¹nas mājē yēs zāv' 1338.

raṭith yēli tas guris ös^u charka phērān
tih dīshith ös^u sipāhan prān nērān 1339.

wuchukh jab^urūth dīshith pyōkh talwās
tasond^u darshun wuchith lāsanūc^u tshēn^ukh āsh 1340.

'sirī tsandrama chyā kina now^u chuh autār
'balāvīras babas bōy¹nas namaskār' 1341.

asan dop^uhas, 'ma sa kar kēh guris-sūty'
dopukh tām¹, 'path tsaliv na-ta wōñ mariv kūt¹ 1342.

'pozuy won^umawa chiway kēh zōr hāwān¹
'kariv zōrāwarī chēwa rāwarāwūñ^u' 1343.

tih wōbarōwun wanith mutsorun suh tarkash
pakan gav khōsh sipāhan zan korun khash 1344.

sēthāh yēli mōr¹ tām¹ path phīr^u lashkar
Baruth lāryōv Kushēs-sūtin barābar 1345.

tasond^u darshun wuchith Baratas manas gav
wanani log^u, 'rath^{an} chwā kina rambawun^u rav 1346.

'kamis-nishē zāv kas-nishē kara bōh mōlum
'yuthuy ôs^u Rāma-juv yēli ôs^u mōsum' 1347.

tamis dīshith manas pananis sēthāh gōs
wanani log^u, 'kyāh-sanā gōburāh yuthuy ôs^u 1348.

'tih mā ôs^us khabar kēh chum yih pharzand
'amiy āmⁱ dāwa-bāpath gur^u korun band' 1349.

taṁannā gōs mōkha wuchanuk^u gūlālan
raṁan dag rēy lüj^us prath mō-yē-wālan 1350.

tih mā ganz^orun, 'du-dasta tim dilāwār
'sēdasta-bāza mā gatshi rang nādār' 1351.

pakan lōt^u lōt^u Baruth yēli tas-nishin gav
dyutus Kuśhⁱ tīr ratha-pēṭha bōn wasith pēv 1352.

khabar chēy nā tsē Barathūñ^u kyāh balāvīr
sambōlith dam Kuśhēs lōyun dēkas tīr 1353.

onun tas zāph yēli buthⁱ-kinⁱ wasith pēv
rathas khōrith Baruth hēth tām tamis gav 1354.

kandēn-tal ôsⁱ khaṭith bālakh wuchan hāl
gatshith Sītāyē dop^uhas khōt^u gowuy lāl 1355.

tih būzith gav tamis Sītāyē bēdād
kārin phārⁱyād lüj^u gōbaras sa dini nād 1356.

wadani lüj^u tāñ tatiy paidā sapon^u Lav
Kushun^u būzith kushūnas-manz t^ukan gav 1357.

dapan, tāmath Kuśhēn tati dam sambōlun
Barath-rāzan tamis yisband zōlun 1358.

tih mā zōnun, 'yih tas Sītāyē chuh zāmot^u
'chuh mā asē sārēniy mārani āmot^u' 1359.

Lawan krakh lōy^unas, 'ātⁱ rōz vīra
'basm gatshi parbatas ami cyāni tīra 1360.

‘amis-sūtin tē kami-putshy wōr ūsuy
 ‘kunuy gotsh^u mā gatshun kawa nō tsūj^uy duy’ 1361.

Barath-rāzas wonun, ‘kām^t rāvūr^uy wath
 ‘achiv wuch wuñ kētha-pōthīn bōh mārath 1362.

‘shuris-sūty pōpiyō gotshuyō karun^u nyāy
 ‘sohuth kēthā tīr dyun^u phīr^uy na kēh māy 1363.

‘wowuth yuth^u tyuth^u mē-nishē lōnakh amyuk^u phal
 ‘mē-won^umay bōz poz^u yā rōz yā tsal’ 1364.

Barath-rāzan nazar yēli dīts^u tamis-kun
 wuchani log^u sāta-sāta tas Kushēs kun 1365.

wanani log^u, ‘kyāh-sanā kus thāvihēm kan
 ‘akis sūrūts^u z^uh sūrūts^u chus bōh dēshan’ 1366.

achēn phash log^u karani, ‘mūñ^u mā gayēm rēsh
 ‘akis dēshan z^uh chus kyāh hōw^unam brēsh’ 1367.

suh gav tath phikiri Lav gav lōy^unas tīr
 tshunun trōvith pāth^ur-pēth tyuth^u balūvīr 1368

suh Kush wōth dīth tsalith bōyis-nishin āv
 bür^un shödī sēthāh zan mājē now^u zāv 1369.

Lawan dop^unas, ‘gatshav gara-kun khōshiyē-sān
 ‘wadan tati möj^u mārān āsī mā pān’ 1370.

Kushēs gur^u khōsh gamot^u log^u mēts^u, lādanē
 pāth^ur-pēth pān trōvith log^u wadanē 1371.

‘khabar kar kēh tē chēy kyāh chukh gurāh jān
 ‘sōnuk^u sāzāh karith zan sūrē tābān 1372.

‘mē lob^umot^u ūs^u yēm^t nyūnam suh māran
 ‘raṭakh gardan tsātakh pyādan sawāran’ 1373.

Baruth yāmath wōdañē wōth^u hāl dyūthun
 wanani log^u jahala-sūtin tas Kushēs-kun, 1374.

‘gatshiv pānas hatō nēcivyō yih mō wan
 ‘kađōwa¹ tīr dīth wuñ mūla gardan’ 1375.

¹ V.L. adds hō after kađōwa.

Lawan yāñ būz^u dyut^unas tīr dōrith
tshunun tami tīra-sūtin Baruth mōrith 1376.

khūts^us tsakh jahala-sūtin log^u karani dās
kathāh chyā kūt^l mōrin sāsa-bād^l sās 1377.

Kushēn dīth tīr tām^l mōrun Shēturgun
tyuthuy rath pēv mētsyuw^u maidān sapon^u sōn 1378.

tihandiy bīma-sūtin sōriy sipāh mūd^l
tsalith gay zinda yōdwai kēh pata rūd^l 1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKŚMAÑA TO ENQUIRE. LAKŚMAÑA'S ARMY IS DEFEATED, AND LAKŚMAÑA IS KILLED.

wadan̄ gay Rāma-tsandras-nish wānikh zār
'dōyau rēsh^l-bālakau kyāh kār^l yithiy khār 1380.

Barath-rāza Shēturgun māra sōpān^l
marith gayē sōr^u lashkar khār sōpūn^u, 1381.

asani log^u Rāma-juv yāmath tih būzun
karani log^u sara Lākh'man jald sūzun 1382.

asan dop^u Rāma-tsandran, 'yim dapan kyāh'
dopun Lākh'man-juwas, 'gav kyāh timan prāh 1383.

'ts^h wōth thod^u gatsh t^hkan kar pāna mōlum'
wadan dop^u Lākh'manan, 'tim z^hy mōsum' 1384.

wodun wārāh pathar pēv zāph on^unas
tithay Lākh'man-juwan phīrith yih won^unas 1385.

'mē chum won^umot^u tēli yēli Sītā kür^uth khār
'saphar tsölit^h shikāma-nish trāvi yuth^u nār 1386.

'wēthan tim sāric^uy rum-rāth gālan
'karan yēli jōsh sath ākāsh zālan 1387.

'ts^h bē-parwāh dayāwān chuy barābar
'yihay chēy kath mē-sūty wōth cāra kēh kar' 1388.

tih wōbarōwun wanith lashkari-sūtin gav
wanas-manz-bāg dýūthun Kush ta biyē Lav 1389.

wuchin tim Rāma-tsandrān¹ achē-hānd¹ lūl
tsētas tūmath pēyōs Sītāyē-hond² hāl 1390.

wanani log³, 'kyāh-sanā tami mā wonukh myōn⁴
'tshuñ⁵m yēli gari kađith dara zūnī log⁶ grōn⁷' 1391.

timan wuch¹ wuch¹ anan chus lōl yūts⁸ jōsh
pēwan Sītā tsētas rōzan na kēh hōsh 1392.

gaman on⁹ zōr tas log¹⁰ dini wuñhan phēsh
sēhāh dod¹¹mot¹² jiğar log¹³ manganē trēsh 1393.

wanani ūkāsh log¹⁴ tas Lākh'manas yiy¹⁵
'ma wad prāran tsē trēsh hēh bāpath¹⁶r chiy 1394.

'mashēkh kar mōj¹⁷ cyōv¹⁸mūts¹⁹ chēy yiman trēsh
'tsē wuñ māwāza tamyuk²⁰ kor²¹mot²² yiyiy pēsh' 1395

Lawan yēli dits²³ nazar ȳuñhun yiwan phōj
asan böyis dopun, 'wuch shā yiman mōj 1396.

'Kushō khōsh rōz biyē kam-tāñ chih lārān
'panani atha-sūty panun²⁴ mrath yim chih tshārān' 1397.

tulun tāñ tīr dits²⁵ tām²⁶ Lākh'manan tan
dopun, 'mārēm tsalēm pāpau-nishin man' 1398.

wuchan Kush¹ zōra lōyun tīr tas pēv
dapun²⁷ chwā kēh tithis vīras yih kyāh gav 1399.

hazimath khēv sipāhau gay zi az-kār
wadan gay Rāma-tsandas-nish wānikh zār 1400.

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LAVA AND KUŚA AND ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv
wanani log²⁸, 'Lākh'manas vīras yih kyāh gav' 1401.

wadan wōth²⁹ drāy tas-sūty tim pahalwān
Angud Sugrīv Zāmōwan Hanūmān 1402.

karani log^u ' trāhi trāhē' osh^u haran drāv
pakan lashkar timan sūty zan sa dār'yāv 1403

tēliki khōta balāvīr sūty tamis ās
korun yēli nā gatshith Lankāyē tāmⁱ dās 1404.

Angud tāmath wanani log^u yim phasāna
' kaḍakh wuñ yim z^h bālakh tāna-tāna' 1405.

jahal on^unas sēthāh lāran yōdas ās
Kushēn dyut^u tīr tas lātⁱ-kinⁱ phaṭith drās 1406.

wuchani Sugrīv log^u ḥyūṭhun Angud mūd^u
kulāh akh mōra hēth zāgani timan rūd^u 1407.

Lawan wuch^u, 'kus-sanā wādur chuh zāgan'
ditsonas tīr kulis-sūty tas suwun tan 1408.

yih wuch^u Zānōwanan ākāsh dīts^un tshāl
' karakh tal dōshēway, ' wuch'tav tasond^u hāl 1409.

gayēs lāran tamis tālⁱ-kinⁱ ditikh tīr
timan-pēth pēv na hyor^u-kun tas gayēs zīr^u 1410.

tulukh tīrau-sūtin ākāsh suh yūts^u kāl
pathar pēv tēlⁱ badanas gōs g^hrbāl 1411.

tithay-tām wōt^u Halmot^u rang ḥyūṭhun
tih dīshith trām ösith sang sōpon^u 1412.

korun tadbīr, 'wōñ ath kyāh chuh cāra
' yimau rēshⁱ-bālakau kārⁱ āsⁱ awāra' 1413.

salāh kor^u tāmⁱ, 'dimakh parbuth bōh dōrith
' tshunakh tāthⁱ parbatas tal yim z^h mōrith' 1414.

athas-pēth tśūri tul^u tāmⁱ sakth bālāh
karōra-bādⁱ khōr^u zan akh mō-yē-wālāh 1415.

dapan, brōṭhāy timau zōnukh, 'yih kot^u gāv'
tithay lōt^u lōt^u gāmot^u ösus patay Lav 1416.

tulun tāñ thod^u suh parbuth, 'yim karakh tal'
wuchiv tāmⁱ mōsaman kyāh-tām korus tshal 1417.

jahala-sūty tīr lōyun tas gulēn dōn
Sumīras-tal, dapan, trāmas sapon^u sōn 1418.

tih hās^urath Rāma-tsandran ḥyūth^u pānay
sapon^u krūdī horun osh^u dāna-dānay 1419.

kamān shīr^un sapon^u yistāda bar-jang
wuchun samsār sōrūy diwayē-hond^u rang 1420.

kamān tuj^u tām¹ dopun, 'wōn Kush bōh māran'
wanani log^u, 'kyāh-sanā kyāh ath chuh kāran' 1421.

wanani log^u, 'dādi-sūty tsaṭahōn panun^u pān
'amā dōdis dawāh tshādun^u na āsān' 1422.

wuchun bālakh panān¹ āwāra dīthīn
achēn-manz, mañē-phāl¹ zan wāra dīthīn 1423.

timan gömāt¹ panān¹ zan māra sōriy
kandēn-pēth ös¹ phēran nanawöriy 1424.

marith gömot^u timan sōrūy kabilay
Dayēs rostuy timan mā kāh wasilay 1425.

gamāt¹ tim mōl¹-sanzi shēphgūts^u-nishin dūr
karan tshēpa-tshēph wanās-manz ös¹ zan tshēp 1426.

wanās manz-bāg mādar-zāda phērān
tih dīshīth tas babas zan prān nērān 1427.

gatshan krūdī yōdūc^u raz ös^u wātān
prayēmas-kun wuchith wölinjē prātān 1428.

ditin tim zarb¹ lōlāk¹ pōn¹-pānas
karuñ chus pāna tshārani log^u bahānas 1429.

dopun, 'santān chim dēkas dimakh myūth^u'
tih mā zōnun, 'pakuñ manzil mē chum krūth^u' 1430.

phōlani log^u, 'wōn mē yim santān pālan'
tih mā zōnun, 'mē yim dastār wālan' 1431.

gōbaras kānd¹ yod^u khōran atsan chiy
kandēn-pēth pān sāwan bab tasond^u chuy 1432.

gōbur yōdwai wadan yēs osh^u chuh trāwān
tasandi bāpath kalas chiy kañē chāwān 1433.

dapyōnakh. 'tōh¹ ma pāk¹tav nanawöriy'
tih mā gānz⁰run, 'yimau myōn¹ mōr¹ sōriy 1434.

'pazyā pyādan sawāran-sūty khēlun^u
yih gav zan būtaröts^u ākāsh mēlun^u 1435.

'pāth^ar-pēth nanawōri pād¹ ma thāv¹tav
'yōduk^u sāmāna chum yiy¹tav ta niy¹tav 1436.

'rathas myōnis khasith lād¹tav mē-sūtin
'hyoch^uwa kyāh dushmanuth kār¹tav mē-sūtin' 1437.

Lawan dop^unas, 'ts^ah chukh yim bāzē hāwān
'tsē gānz^arith shur¹ taway chukh tambalāwān 1438.

'shētra-sanzē nadiyē-pēth kar trēsh gatshi cēn⁰
'pazyā shētras yih lādan shētra-sünz^u hēn⁰ 1439.

'shēth^ar nay chukh tsē-sūty kyāh ôs^u hyon^u dyun^u
'gotshwā yuth^u phōj hēth mārani asē yun^u 1440.

'tsē kyāh ôsuy asē-sūty bög^arāwun^u
'kaman gotsh^u rāza āyōd thēkanāwun^u 1441.

'mē driy tasünz^uy chēh yēs mōlis-nishin zās
'karay shēhras ta lashkari sōr¹say dās 1442.

'bōh chus pyōmot^u ts^ah kar yistāda thāwath
'mē cyōn^uy driy ts^ah kar wōñ wāra thāwath' 1443.

ditsānas lāph, 'ağar dēvī mē chēm mōj^u
'akiy myāni aqna-bāna sōr¹say phōj 1444.

'wanay wōñ lāph dith yutsh^umay panān¹ mōl¹
'saraph māzas-andar wuñ yēranay öl¹ 1445.

'sōpōtran-sūty hō rāzō gayēy kōm^u
'papana āmot^u chukhō kina kōda chēy öm^u 1446.

'gānz^ar mō Lōki-hānd¹ rākhēs chih mārān¹
'tsē mārani āy zanmas ás¹ z^ah bārān¹ 1447.

‘mē drīy taslünz⁶y chēh yēs tani bürza chum nōl¹
 ‘karath wuñ shānθ yit¹ yutshumay panān¹ mōl¹ 1448.

‘wonuth wuñ, “ratha,” ratha ananūc⁶ mē shēkth chēm
 ‘bōh sūrēs manga wuñ yut^u wātanāvēm’ 1449.

wanith sūrēs dopun, ‘sāmāna sōzum
 ‘mē chum yiti yōd karun^u ts^h ma dūri rōzum’ 1450.

yōduk^u sāmāna sūrēn lod^u suh sōruy
 añegoñ^u gav zi göbarau bōl^u dōruy 1451.

kamān shīrith sapon^u yistāda bar-jang
 wuchiv samsār sōruy diwayē-hond^u rang 1452.

khūts⁶s tsakh jahala-sūty lōyin timan kān
 timan āyēs na zakhmī gōs panun^u pān 1453.

silāh sōruy timan-pēt^h sōranbwun
 sapon^u kamzōr sōruy zōr hōwun 1454

samith āyēs ta dit^has zōra tith¹ kān
 paran pēv bar-zamīn ‘Nārān Nārān’ 1455.

dapan chiy, phol^u phalis-nishē yēli nēbar drāv
 sapon^u khōlī suh phol^u tāth¹ pyāla pēv nāv 1456.

dilawār gay ta tim bārān¹ aśān ös¹
 kalas-pēt^h jēga zan hol^u hēth tsasān ös¹ 1457.

chunā bab göbara-sandi-putshy pān gālān
 göbur nēran babas dastār chuh wālān 1458.

patav-lākan anan yēli zōñ⁶-hond^u jōsh
 busar shīnas gatshān rōzan na kēh hōsh 1459.

ganīmath zān wuñ-kēn zān thav zān
 pagāh āsakh na mōlis-nish pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SITĀ. SHE RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET OF THEIR PARENTAGE.

sapān¹ khōsh tim wūch^ukh ākāshē wōñi
 ‘tamis Sitāyē tsūj⁶ wōnda-nish garōnī’ 1461.

tih būzith hol^u gandīth wōthⁱ tim z^h bārānⁱ
hētikh aiṭhan zānēn-hāndⁱ tāj sārānⁱ 1462.

ānikh sōmb^arith timan sārēnⁱ korukh bār
asan gay mājē-nish ūs^hkh gamūts^h khar 1463.

wanani lāgⁱ mājē, ‘āsⁱ hai nāvⁱ tsē wōn zāy
‘amā rat̄h jān cīzāh āsⁱ tsē hēth āy’ 1464.

dopukh tami māji, ‘lāgⁱnawa Ruma-rēshun^u āy
‘aniv kyāh chuwa mē höviv tshōpa kariv māy’ 1465.

ānikh tim bōkh^aca tas-nish mutsarövikh
kaḍith tim tāj byon^u byon^u mājē hövikh 1466.

wuchith Sītāyē yēli tim parzanövin
sapüz^h dēwāna ṣath sāmāna trövin 1467.

tulin byon^u byon^u sa lūj^h hāwani göbaran
mandüch^hmūts^h sīr bāwani lūj^h göbaran 1468.

‘yih mōr^uwan suy bōh yēmⁱ mōr^us gunas zan
‘buch^us yēmⁱ bāla-pānay kāla-sarpan 1469.

‘yih mōr^uwan suy mē-sūty yus yut^u chuh āmot^u
‘yih mōr^uwan suy amis-sūty yus chuh zāmot^u 1470.

‘yih mōr^uwan suy lōkātⁱ yēmⁱ kārⁱ awāray
‘yih mōr^uwan suy sa Lankā zōj^h nāray 1471.

‘yih mōr^uwan suy dubāra Lōkh yēmⁱ nōsh^h
‘yih mōr^uwan suy pakān yus ūs^h ākōsh^h 1472.

‘yih mōr^uwan suy suh Wōlī māranōwun
‘kārⁱwa kyāh kār zanmas kar gotsh^uwa yun^u 1473.

‘pakiv hövyüm tōhē kati kyāh kür^uwa kōm^u
‘bōh zālān pān tas-sūtin düz^us ūm^u 1474.

‘tithay wōthⁱ yitha yēchas chiy dyār rāwan
‘azōñ^h aulād mölis mājē hāwan 1475.

‘azōñ^hy sārēniy bab māranāwān
‘patav-lākan azōñ^hy mandachāwān 1476.

75. THE BOYS LEAD SITĀ TO RĀMA'S CORPSE. HER LAMENT
 pakan gay tim z^h bārān¹ mūjē-sūty drāy
 wanani lāg¹ Yishōras-kun, 'wuñ t^h kar pāy' 1477.

karan līlā shēran sōpān¹ Dayēs-kun
 'Narāyēn, wātanāv wōñ asē payēs-kun 1478.
 'Narāyēn, bē-khabar ās¹ chiy wanān zār
 'Narāyēn, hāv darshun kās andakār' 1479.

niyēkh tot^u mōj^u won^uhas, 'wuch yih hās^urath'
 wuchith Sītāyē nētrau-kin¹ horun rath 1480.

kārin yēli nālamāt¹ tas lūj^u wanān zār
 'mē kyāh kor^umay bōh kūr^uthas wōñ sēthāh khār' 1481.

sa Sītā Rāma-tsandras ös^u tshārān
 achiv-kin¹ osh^u harith rath ös^u hārān 1482.

(Metre, *Accentual.*)

ashē-kanī jōyē jōyē rath chēs bōh hārān
 Sītā Rāma-tsandra prāran chēy 1483.

lashē-nār gōnd^utham ta osh^u chēs hārān
 pashē kōna hani hani māra mār gay
 khāra gay cyāñē vēri tsandran tārān
 Sītā Rāma-tsandra prāran chēy 1484.

ts^uy chukh āra-rost^u wōlinjē sāran
 tsēy chēy myāni prān gālanūc^u pray
 ts^uy zinda karan ta ts^uy biyē māran
 Sītā Rāma-tsandra prāran chēy 1485.

wata cyāñē wuchan pata pata lārān
 lāsanuk^u ta maranuk^u trōvith bay
 tsandras ta tārān mur¹ chēs bōh dārān
 Sītā Rāma-tsandra prāran chēy 1486.

tan nāra düz^um mana-kin¹ gārān
 wana kas sana gōm prītshan cyōn^u pay
 daza-nā lōla-nāra razi pān khārān
 Sītā Rāma-tsandra prāran chēy 1487

prör¹ prör¹ göj^üthas ta wuñē chēs prāran
 tas kyāh chuh parwāy yēs chukh ts^üy
 khanjē gayē jīgaras lanjē lanjē tshāran
 Sītā Rāma-tsandra prāran chēy

1488.

prakāshē tati shrāki hoṭ^ü chēs bōh dāran
 krūṭh^ü gatshi tulun^ü bōr^ü myūṭh^ü āsi may
 zyūṭh^ü chuy samsār sōr¹ sōr¹ hāran
 Sītā Rāma-tsandra prāran chēy

1489.

(Metre, *Accentual.*)

mōr^üthas, Madanō, wuñē chuy ādan
 pādan wāndayō zuv ta jān

1490.

kan dār mana-kin¹ yiman phār^üyādan
 bulbul ta biyē gul chiy nālān
 yiy yēli won^ünakh wakhun^ü wōstādan
 pādan wāndayō zuv ta jān

1491.

pritshōm sārēniy sēdan ta sādan
 kyāh-sanā tsalēm-nā wōnduk^ü armān
 kēh-ti nō cāra log^ü lāninēn wādan
 pādan wāndayō zuv ta jān

1492.

wōthū pritsh pananēn dōn rāja-zādan
 yim drāy cyāni-khōta bāq¹ balawān
 kyāh-sanā wanān lūkh awalādan
 pādan wāndayō zuv ta jān

1493.

yēmb^ür-zal wāndayō pampōshē-pādan
 yitshaway kathau tsali mē-ti armān
 sarv-i-kada, lagayō shākha-shēmshādan
 pādan wāndayō zuv ta jān

1494.

wātharay sabzī pēṭh nāgarādan
 sōna-tani saniy thod^ü tul pān
 ts^üñē gayēm jīgaras ta wuñē chuy ādan
 pādan wāndayō zuv ta jān

1495.

kan dār mana-kin¹ yiman phār^üyādan
 manushē-bāwa prath kaīsi yuth^ü guzarān
 zāla wol^ü jānawar samayē-sayādan
 pādan wāndayō zuv ta jān

1496.

prakāshē cāra kyāh lōn¹-phasādan
 timau zōl^u ajñān yēmau gōl^u pān
 kāh-ti nō wanith hēki yiman samwādan
 pādan wāndayō zuv ta jān

1497.

76. SITĀ'S WOE. HORROR OF LAVA AND KUŚA AT HAVING SLAIN THEIR FATHER.
 REMARKS ON FILIAL DUTY.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

wuchun yēli Rāma-juv dōh sōponus rāth
 sa yitsh^u gayē titsh^u ma ösin kāh manōsh-zāth 1498.

lobun yēli dūrēruk^u yüts^u hōl tas ös^u
 duyī trövith tshuñ^un yēkh-sān tatiy gōs 1499.

lobun titha yitha rōw^umot^u chiy laban Day
 zarith biyē zindagī mōrdan diwan may 1500

nadiyē-sūty mij^u yāmath tshēna gamüts^u jōy
 grazana-njshē shānths sōpūn^u yēli rüt^un khōy 1501.

na-zānana-sūty wuchukh chot^u chwā wōzul^u nyūl^u
 sapūn^u yēli zān pōnīs pōn^u zan myūl^u 1502.

yiwan tot^u Lav ta Kush dōnaway diwan bākh
 riwan wārā ta sīnas sōpanan cākh 1503.

wanan wōnī, 'wawakh yuth^u tyuth^u labakh byōl^u
 'muṭhis chuy muṭh^u khasan shōlis khasan shōl^u' 1504.

na-tay bōzakh suh sōruy ös^u pānay
 thawan kath pōpiyēn-kit^u yim nishānay 1505.

zarā kar hōsh wuch yim Dayē-kāran
 gōbur mōlis ta gōbaras mōl^u māran 1506.

yēshakh yōdhai gōbur gotsh^u dyun^u mē rāhath
 gōbur chukh gāl zuv pananis babas-path 1507.

karakh yuth^u az babas pananis ts^uh sūty kār
 sarakh tyuth^u pāna yod^u ūsakh ts^uh autār 1508.

tshunan tim ách^u waṭith atha sarpa-ālēn
 laban tim lāl yim bab mōj^u pālan 1509.

wōlō wōñ mājē mölis-path jigar gāl
sēdath āsiy tsē khur^u kāsiy mahākāl 1510.

ts^h yōdwai wāra chukh almāsa-gardan
ba-dargāh-ē-padar jōrūb sōpan 1511.

mē won^umay, 'yuth^u gatshiy khōsh byōl^u tyuth^u wav
' pagāh lōnakh tamyuk^u phal yuth^u sapon^u lav' 1512.

ts^h yōdwai pōpī bab möj^u mānakh
Sadāshiv biyē Wumā ada kar ts^h zānakh 1513.

Sadāshiv suy diwan yus zindagöniy
Wumā s^{ay} yēmi khēmā kár^l krūd cyöniy 1514.

baban kyāh kür^u kamī kor^unakh ts^h paidāh
tsē mā ös^uy panān^l-kin^l kēh wōmēdāh 1515.

Wumā s^{ay} yēmi tsē kür^unay dar-shikam jāy
ts^h wuchtō, pōpiyō, rüz^uy na kēh māy 1516.

galath būzith zalath pōñis-nishin drākh
tyuthuy nīrith nēthanon^u mal-barut^u zākh 1517.

saponukh pōkhta yēli ḥyūṭhuth panun^u hāl
achiv hōruth tsē rath tshōruth mahākāl 1518

panun^u kartūth ts^h dīshith gōkh gamnākh
kür^uth thaph gāsa-bargan yēli tshūṭ^uth bākh 1519

tihidastī wuchith rūduy na kēh hōsh
tuyōhakh dōn athan zardyōkh zan pōsh 1520.

Wumā yāmath wuchani lüj^u cyōn^u ahwāl
khēmā kür^unay dopun lūkañ, 'yih chum lāl' 1521.

lōkōt^u tami kōchi-kēth hēth lalanōwukh
wuchan gatsh tami dōd kyāh dāma cyōwukh 1522.

achēn-hond^u gāsh hyuh^u roch^unakh wuchiv māy
kadith shik^uma kür^un wōlinjē-manz jāy 1523.

habar chyā kyāh tamis rüz^uy tsē-nish āsh
prayēm bor^unay dapan, 'chum sūrē-prakāsh' 1524.

dahan-hūnz ⁹ kath chēh kyāh dōyētr ⁸ h tsē chōvith yiwan chēy wuñē niwan chēy mananōvith	1525.
khēmā kür ⁹ nay tsē mā tas-kun wuchuth zāth tsē rātas dōh dōhas yith rāwūr ⁹ th rāth	1526.
ganīmath zān wuñ-kēn kar ts ⁸ h r ⁴ t ¹ kār Wumā-dēvī ta Shiwa-jī chuy kharidār	1527.
pagāh yēli tim gatshan nīrith ba-ākāsh mē won ⁹ may, 'yuth ⁹ na rōziy mēlanūc ⁹ ūsh'	1528.
gatshakh sannyās yod ⁹ dēwāna lāgakh bañhēn bēran kanqēn-tal pāna zāgakh	1529.
tithay Rāwun marith labahōn ts ⁸ h Lankā na-tay darshun karun rōziy tamannā	1530.
hatu'l-magdūr az yuth ⁹ chuy tsē tākath karukh khādmath ganīmath chuy ganīmath	1531.
kasam chum yod ⁹ tħuniy bab möj ⁹ trōvith kasū ada, pōpiyō, buth ⁹ hēkakh ts ⁸ h hövith	1532.
walēkin kar tamis yuth ⁹ ös ⁹ mōlum dopun, 'sīwā karēm roch ⁹ nakh ts ⁸ h mōsum'	1533.
wuchani lāg ¹ , 'trēn zagan-hond ⁹ rāja kot ⁹ gav' wadani log ⁹ zōñ ⁹ -bāpath Kush ta blyē Lav	1534.
yiwan tot ⁹ Kush ta Lav dōnaway diwan nād mashān ada Rāma-juv Sītā pēwan yād	1535.
garā phār ⁹ yād lāyan pān mārān garā tim pān panun ⁹ chiy razi khārān	1536.
garā dōnaway samith jāman diwan cākh garā qulagān ¹ diwan pānas, malan' khākh	1537.
garā tsāpan dandau-sūty gul ¹ diwan nād dapan, 'wuch ⁹ tav patav às ¹ nā-khalaph zād'	1538.
wodukh tyuth ⁹ wadani yuth ⁹ log ⁹ pāna ākāsh sapān ¹ tith ¹ yith ¹ wuchith sapanan jigar-trāsh	1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SITĀ BY A REVULSION OF FEELING REFUSES TO SEE RĀMA.

karan phār'yād Sītā lūj⁹ wadanē
rēshis-kun lūj¹⁰ ba-zōrī nāla dinē 1540.

suh Wōlmīkh ryosh^u gamot^u gara ūs^u nīrith
dapan, yūts^u kōl¹ tāmathay āv phīrith 1541.

pakan tot^u wōt^u ḍyūṭhun yāñ suh ahwāl
chuh dod^umot^u mōkta-phol^u ḍīshith maran lāl 1542.

wuchun tati rath pakan dār'yāv dār'yāv
khabar log^u tas prīshani, 'kas kyāh banith āv' 1543.

wodun wārā wanani log^u, 'hē Sadāshīv
'amis yiti myāñē bad-bakhtiyē-sūty gav' 1544.

gōran yēli māyē-sūtin pān gōlun
kūr⁶n wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh¹ kyāh kūr⁶n tām¹ tīts^u zōriy
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch¹tav tatēy kāh mūd^umot^u prōn^u
sapon^u su-ti zinda yēli tām¹ amrēthāh cyōn 1547.

sapān¹ yēli zinda tim sōriy dubārah
sapon^u Sītāyē biyē dil sang-i-khārah 1548.

gatshith tas rēsh¹-sandis hujaras-andar tsāyē
korun bar band wuch¹tav kyāh gayēs rāy 1549.

dopun, 'yot^u-tām mēli na nab ta būtarāth
'panun^u buth^u Rāma-tsandras hāwa kar zāth' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚA. HE THEN GOES BACK TO THE HERMITAGE AND IMPORES SITĀ TO ACCOMPANY HIM, BUT SHE REFUSES.

sa Sītā yēli tsalith gayē nāla trāwān
niyēn rēsh¹ Rāma-tsandras-nish zāh santān 1551.

anith yēli höv¹nas nishē thöv¹nas tim
padēn dōn-tal paran tāñ pöv¹nas tim 1552.

padēn lāg' miṭh' dīni sōriy timan dōn khasūsan Bharuth Lākh'man biyē Shēturgun	1553.
asan khēlan gindan phīrūv'kh munōdī nagar-kun gay timan-sūty hēth ba-shōdī	1554.
pēth'r būbath'r hēth shēhras-andar gay wadani log' rāza tas Sītā tsētas pēy	1555.
rēshis log' prīshani, 'tas kyāh gōsa gav myōn' kar'm yiy os' karmun' kār kām' zōn'	1556.
pakan tas sūty gav vēgalyōv suh zan kand wuchyōkh Sītāyē thow'mot' bar karith band	1557.
andar Sītā nēbār'-kīn' Rāma-autār baras-pēth byūth' ta wān'nas villa tay zār	1558.
dopus tām' Rāma-tsandran, 'wōth nēbar nēr 'wōnduk' dōkh wōn' tsalliy shēhras-andar phēr'	1559.
dapan, Sītāyē won'nas, 'chukh ts'h autār 'wuchan chukh-nān hēwan jigaras mē chum nār	1560.
'samay dīyūthum sēthāh wōn sōpūn's sēr 'chuh ökh'r' gara gatshun' nērun' gatshēm tsēr	1561.
'bōh nay nēray tsē kyāh wōn myōn' chuy gam 'gatshiy dār'yāwa-sūnz' akh pā-phyorāh kam	1562.
'gōdañ akh bēnē yēs titsh' āsi gamkhār 'dōyum' āsakh ts'h Nārān pāna autār	1563.
'trēyum' trēnaway barādar chiy balāvīr 'zamīnas-sūty suwān ākūsh az-tīr	1564.
'poz' ay bōzakh tasallī gōm az-zān 'mudā ösum tsē wātān' yim z'h santān	1565.
'dayā kar wōn tsē kyāh chēy māy myōnī 'ts'h gatsh phīrith shurēn kar pōr'zōnī'	1566.
dōnaway lōla-sūtin tati dazān os' sōrga-manza rāsa-manḍul zan grazān os'	1567.

karani log^u Rāma-juv tas zāra-pāra
luj^us sa-ti katha wanānē wāra-wāra

1568.

79. RĀMA'S SUPPLICATION.

(Metre, *Accentual.*)

Rāma tsandran dop^u, ' bar mutsarē
' karī ānand panani garē

1569.

' kazāl¹ gayēkh azala ôsuy
' kashṭ tsôluth Yîshōr¹ tsē kôsuy
' vyād vig^an wōñ na sôndarē
' karī ānand panani garē

1570.

' kám¹ kür^ukh hiyē-māl zāyē
' pāna tshāran chuy nōg¹-rāyē
' tshāyē rōzun^u kōtāh zarē
' karī ānand panani garē

1571.

' bōz, wōnduk^u gam gōsa tsaliy
' rōz prasan, shēth^ar galiy
' sōz wuch, bēh panani garē
' karī ānand panani garē

1572.

' bār tuluth sār sôr^u ôwuy
' gār tsôputh tamannā drôwuy
' tār lagith panani garē
' karī ānand panani garē

1573.

' hāv mōkh bāv goy^u kyāh tsē gōsa
' trāv malāla wōñ ách¹ mē lōsa
' thāv tsētas Day kyāh karē
' karī ānand panani garē

1574.

' rüch^u karith achē-manz thāwath
' driy hövith driy hāwanāwath
' triyē tsālun^u pazi tāra tarē
' karī ānand panani garē

1575.

' wātihiy kar sāmāna trāwun^u
' sūd kyāh nēri suh mūd^u Rāwun
' hōl kyāh goy^u mōl^u kas na marē
' karī ānand panani garē

1576.

‘gār roṭuth tām¹-sanzi vērē
 ‘yus marith gatshi katī phērē
 ‘gam khēna rath māz harē
 ‘karī ānand panani garē’

1577.

Rāma-tsandran yāñ tiy won^unas
 pēyē wasith jalāv hyot^unas
 lūj^u sa tsāpani panañē narē
 ‘karī ānand panani garē’

1578.

shīna-mōñ^u zan vēsarana āyē
 tami won^unas panañē jāyē
 ‘kami tsē won^unay buk^ur¹ darē
 ‘karī ānand panani garē’

1579.

‘bōz kath chum-na pōshēn-pāyā
 ‘tōshē kath chēm wanith māyā
 ‘rōshi dyut^unam makh pōshē-tharē
 ‘karī ānand panani garē’

1580

yiy wōndas gay hiyē-mālē
 tami-khōtan dūrēr tsālē
 ‘rinda bōzakh zinday marē
 ‘karī ānand panani garē’

1581.

lōla-nāruk^u jalāv roṭun
 nīla-wāṭh sīna panun^u tsōṭun
 yēsh yēs āsi suy lōl barē
 ‘karī ānand panani garē’

1582.

gāsh yith biyē prakāsh anun^u
 lōla-almāsa-sūty wōnda khanun^u
 pōkhta sōpani man mōkta harē
 ‘karī ānand panani garē’

1583.

mājē Diviyē-kun gāyē shēran
 ös^u rātas līlā karan
 zūn zan ös^u lūj^umūts^u darē
 ‘karī anand panani garē’

1584.

80. SITĀ'S RESPONSE.

(Metre, *Accentual.*)

‘ māra kürūnas àm¹ māramatī
 ‘ Pārwatī kar myōn^u cāra

1585.

‘ mājē zāyēs drūts^u yēli hūr^um
 ‘ krāni drāyēs tamannā sūrum
 ‘ lāni ôsum amis sūtin
 ‘ Pārwatī kar myōn^u cāra

1586.

‘ zēwawunuy phārⁱ rēshⁱ ta pandith
 ‘ kōli tshunanöv^uhas kūñ^u gandith
 ‘ chīm mē wasan yēma-guma tatī
 ‘ Pārwatī kar myōn^u cāra

1587.

‘ kōli tshuñ^unas yēli bōh mājē
 ‘ tati phorum Zanakh rāja
 ‘ na-ta māryēyēnas kōna tatī
 ‘ Pārwatī kar myōn^u cāra

1588.

‘ myul^u dyut^u karith Vishāmitran
 ‘ kōna lōn^u chum mē wōñ pētaran
 ‘ gaib sōpānⁱ tim ti haibatī
 ‘ Pārwatī kar myōn^u cāra

1589.

‘ suy ath sēndi apōr tarē
 ‘ yus wōñ nēri panani garē
 ‘ suh na yus myōnⁱ-pōthⁱ yitⁱ marē
 ‘ Pārwatī kar myōn^u cāra

1590.

‘ wardana-vēri bürzay mē gāndim
 ‘ rōñ^u-āsana kōh bāl tshāndim
 ‘ wōñ gayēs kīwal bōh yitū
 ‘ Pārwatī kar myōn^u cāra

1591.

‘ bāwa wōñ kas yēli gōm trövith
 ‘ kyāh wana nāv mandachövith
 ‘ Rāwanas myōnⁱ paripāph khatī
 ‘ Pārwatī kar myōn^u cāra

1592.

' tām¹ niyēnas yēli tami hāla
 ' mājē panañē kūr⁰nas hawāla
 ' kyāh wanith hēka tas chēh satī
 ' Pārwatī kar myōn^u cāra 1593.

' ada zōñ⁰nas tami azōñ^u mājē
 ' villa wāñ¹ wāñ¹ tami ashka gājē
 ' mashka karēnam shurēn sūtī
 ' Pārwatī kar myōn^u cāra 1594.

' shur^u zōñ⁰nas karēn shur¹-bāshē
 ' zōliih lōj⁰nas bōh wālawāshē
 ' dēwatā sōr¹ gay āra-k⁴tī
 ' Pārwatī kar myōn^u cāra 1595.

' anth zōnum na yith bawa-saras
 ' gañā kūr⁰nam ta bōh kyāh karas
 ' shēchē lazanas tē pāph khātī
 ' Pārwatī kar myōn^u cāra 1596.

yūt⁰ wodun, ' kūr⁰ kañi ma zēyin
 ' zēyi yēli ta almās khēyin
 ' kūr⁰ zāyēs sūr gōm yitī
 ' Pārwatī kar myōn^u cāra 1597.

' kōrē āsūñ⁰ gatshī dēka-sēdath
 ' na-ta brōñhay gatshī hēñ⁰ sa wath
 ' taway bōh tshādath panañē watī
 ' Pārwatī kar myōn^u cāra 1598.

' kyāh bōh wana, tām¹ sōrga-wāsan
 ' patsh üñ⁰n āman ta khāsan
 ' won^u dēwau, " Sītā chēh satī "
 ' Pārwatī kar myōn^u cāra 1599.

dēwatā āy sōkhī dinē
 ' mōl¹ būzus ta log^u riwanē
 dtriyē hōy'nas tām¹ dārī-chētī
 ' Pārwatī kar myōn^u cāra 1600.

‘ tō-ti panun^u pazun^u pōlun
 ‘ kruha-badēn oğun zōlun
 ‘ yith^l pralay chyā bōv^lmātī
 ‘ Pārwatī kar myōn^u cāra

1601.

‘ böл^l wañānas chuy ādan
 ‘ kōl^l rāway thowum na zāh kan
 ‘ bara kür^unas ám^l sūramātī
 ‘ Pārwatī kar myōn^u cāra

1602.

‘ tyūt^u wodum sahlāba wunyōm
 ‘ ashi-sūty sōr^u samsār wanyōm
 ‘ wan tēh rōzakh kati mētsi-datī
 ‘ Pārwatī kar myōn^u cāra

1603.

‘ Dayē-lōn^l yēli paigām būzun
 ‘ ada Halmot^u Ludar sūzun
 ‘ “ vyād gūj^u wōth mē-sūty satī ”
 ‘ Pārwatī kar myōn^u cāra

1604.

‘ pāna yot^u-tām mōrun Rāwun
 ‘ ôsus lūkan dēmāg hāwun^u
 ‘ gōsa kus gōs tröv^unas tatī
 ‘ Pārwatī kar myōn^u cāra

1605.

‘ bara kür^unas bōh shyāma-sōndar
 ‘ sara kür^unas nāras andar
 ‘ dara lōj^unas chivēmātī
 ‘ Pārwatī kar myōn^u cāra

1606.

‘ pūt^u achē dits^un pōlōd^l pacē
 ‘ khōt^u bōh drāyēs tāmi kahwacē
 ‘ goṭ^u gatshith āyēs bōh tatī
 ‘ Pārwatī kar myōn^u cāra

1607.

‘ gari tshuñ^unas nēbar kađith
 ‘ shrākh dits^unam wōlinjē barith
 ‘ wākh ôsum wōñ mara yitī
 ‘ Pārwatī kar myōn^u cāra

1608.

‘gari panani akh rāthi būr⁰m
 sāph wantam kōsa hān kūr⁰m
 ‘kara kyāh kām¹ won⁰nas “satī”
 ‘Pārwatī kar myōn⁰ cāra 1609.

‘lashē ganjēnam nārañē tshaṭa
 ‘pashē kōtūh kūr⁰nam gaṭa
 ‘biyē kūr⁰nas shērmanda tatī
 ‘Pārwatī kar myōn⁰ cāra 1610.

‘zōm⁰ kūr⁰nam nic⁰ kathi-hanā
 ‘gōm na wōndas yih bōz¹ chēh bōnā
 ‘kōm⁰ gayēm mē kas sūtī
 ‘Pārwatī kar myōn⁰ cāra 1611.

‘tīr dit¹nam wōlinjē barith
 ‘gōm tim tīr jīgaras tarith
 ‘atha-sūtī gēv moth⁰nam satī
 ‘Pārwatī kar myōn⁰ cāra 1612.

‘nāra-tēmb⁰r phambas pēyēm
 ‘wuch¹tav wōñ kūt⁰ jalūv hēyēm
 ‘rēh phaṭith nēri pēṭh¹ parbatī
 ‘Pārwatī kar myōn⁰ cāra 1613.

‘nāl wol⁰nam lōkūt⁰ bōh guj⁰s
 ‘bāl tshuñ⁰nas zālan lōj⁰s
 ‘hāl kyāh lāl gayēm mē chātī
 ‘Pārwatī kar myōn⁰ cāra 1614.

‘āyē tas kōna balāy achēn
 ‘lāyē tas kōna gatshān achēn
 ‘drāyē tas kōna zēv kūrē-patī
 ‘Pārwatī kar myōn⁰ cāra 1615.

‘yus yēs jōrē-judōy¹ karān
 ‘Day tas kōna wath rāwarāwān
 ‘chus kōna wasan yēma-guma tatī
 ‘Pārwatī kar myōn⁰ cāra 1616.

‘sirī wötith chuy hani-hanē
 ‘tsari prakāshē tsēy pāna wanē
 ‘bōz kyāh wani Sarasotī
 ‘Pārwatī kar myōn^u cāra’

1617.

81. RĀMA'S ENTREATIES AND SITĀ'S REFUSALS. AT DAWN VĀLMĪKI
 INTERVENES.

(Metre, *Accentual.*)

lōla-sūtin osh^u ös^u trāwan
 chēs na mulay bar mutsarāwan

1618.

tām¹ won^unas, ‘yim kam khātīm pāph’
 tami won^unas, ‘rūduy na yinsāph
 ‘kas tsē chukh yim nēhadāv hāwan’
 (chēs na mulay bar mutsarāwan)

1619.

‘pāph warzith chuh yihuy myōn^u mālyun^u
 ‘tāpa yit¹ yēs dazān ös^u tālyun^u*
 ‘kas chih wōriv¹ mē zan wath rāwarāwan’
 (chēs na mulay bar mutsarāwan)

1620.

tām¹ dop^unas tōra, ‘kar khānadōrī’
 tami dop^unas, ‘tröv¹māt¹ chim mē sōriy
 ‘yit¹ bihith kaīsi buth^u chēs na hāwan’
 (chēs na mulay bar mutsarāwan)

1621.

tām¹ dop^unas tōra, ‘rachath bōh wōñ jān’
 tami dop^unas tōra, ‘wuñē chēs bōh larzān
 ‘yith suh Lākh¹man nith mā tshunēm wan
 (chēs na mulay bar mutsarāwan)

1622.

‘bēh ts¹h pānas rēh chēm wuñē jigaras
 ‘khār wuñ chēs kuñ^u ta kīwal zi bēkas
 ‘chēs-na mōsum chukh ts¹h mē tambalāwan’
 (chēs na mulay bar mutsarāwan)

1623.

wōnda tas gav zan dor^u sang-i-khāra
 Rāma-tsandran wañānas wāra wāra
 ‘man chuh tsantsal tan diwān ös^u grāwan’
 (chēs na mulay bar mutsarāwan)

1624.

* V. 1. tāpa-nishē yēmi roch^u myōn^u tālyun^u.

biyē won^unas, 'sūr^om wōñ jawōñi
 ' kar tulith hēka ylm̄i bār cyōñi
 ' chum-na tākath tan bōh wōñ nāra nāwan
 (chēs na mulay bar mutsarāwan) 1625.

* hōsh nyūtham tē pōshē-nūla
 ' mōshka bab^or^o kūd^othas bōh mūla
 ' kōng zōj^othas zan ūma-tāwan
 (chēs na mulay bar mutsarāwan) 1626.

* chēm-na tē-rost^o biyē kēh wōmēdā
 ' tēh las gatshanay kaitshāh tē paidā
 ' gachē-kujhēn achē-pōsh chih chāwan
 (chēs na mulay bar mutsarāwan) 1627.

* myūñi lōluk^u tē wōñ sūruy tamannā
 ' chēs bōh titsh^oy yitsh^o tēh ūs^os sa Sītā
 ' ūzmōw^omot^o biyē kyāh ūzmāwan
 (chēs na mulay bar mutsarāwan) 1628.

* kātsa zūni lōg^otham nēth tē grōnuuy
 ' poz^u wanun^u kyāh wōñ zāna cyōnuuy
 ' khēñ^o bōh dit^othas gōtan biyē kūwan
 (chēs na mulay bar mutsarāwan) 1629.

* nād dit^omay dit^otham zāh na ūlav
 ' dōd^o būzim s^ohau shēzdau ta shālav
 ' vyād mūtsh^omūts^o biyē chukh yād pāwan
 (chēs na mulay bar mutsarāwan) 1630.

* hēth bōh yēl^o yiy ūs^os ūmūts^o
 ' thath^or^o-gāsa zan bōh ūs^os mājē zāmūts^o
 ' khēth tshuñ^onas tamiy bōh ādām^o-khāwan
 (chēs na mulay bar mutsarāwan) 1631.

* yēm^o rēsh^o yit^o rūch^onas bōh wāray
 ' tūr^o gōmūts^o ūs^os yāñ awārny
 ' wandahōs tas cashma-pampōsh bōh pādan
 (chēs na mulay bar mutsarāwan) 1632.

‘ lūb tamannā söriy mě drāyēm
 ‘ bāra-kānd¹ yeli khōran tsāyēm
 ‘ wōnda dod^umot^u kētha shēhalāwan
 (chēs na mulay bar mutsarāwan)

1633.

‘ zēth sūrith mōnj^u-hōr yām chōwum
 ‘ pōh¹-pan zan mě sāmāna tām trōwum
 ‘ vīrē-hānd¹-pōt¹ dōdaryēyēm tatiy tan’
 (chēs na mulay bar mutsarāwan)

1634.

rōt¹-rātas kür^ukh tāt¹thiy husyōrī
 kōna lagakh pādan nēth bōh pōrī
 ōs¹ pānavüñ^u wōndāk¹ gōsa bāwan
 (chēs na mulay bar mutsarāwan)

1635.

rāth sūrith sub^uhan yāñ phōl^u gāsh
 hyot^u trāwun^u sūrēn brōtha prakāsh
 rēsh¹ dop^unas, ‘ ts^uh bēh pānay mananāwan’
 (chēs na mulay bar mutsarāwan)

1636.

82. VĀLMÍKI REMONSTRATES WITH SITĀ. SHE STILL REFUSES. VĀLMÍKI DIRECTS
 BĀMA TO RETURN TO AYODHYĀ AND THERE PREPARE A SACRIFICE,
 TO WHICH HE PROMISES TO BRING SITĀ.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

dopus ada rēsh¹, ‘ mutsarus bar kōmōrī
 ‘ khēmā kar chuy karan bartā tsē zōrī

1637.

‘ ma dis yüts^u tūl chuh bartā jān cīzā
 ‘ karus khādmath tsē gānz^urāviy azīzā

1638

‘ ma kar gaphlath mutsar bar chus sēthāh hōl
 ‘ gatshus sūtin bariy yuth^u pazi tyuth^u lōl

1639.

‘ prabātan pūz kar biyē darm tay dān
 ‘ wandun^u gatshi bartahas pananis panun^u pān

1640.

‘ triyēn sīwā karüñ^u gatshi bartahas-kun
 ‘ tsalan pāph sōr¹ biyē zanmas na chukh yun^u

1641.

‘ chuh bartā zōñ^u-kin¹ Bhagawān mānun^u
 ‘ karus sīwā tamyuk^u phal chuy prakañ nyun^u

1642.

' chuh vīdas-manz sēthā won^umot^u chēh sath kath
 ' triyēn^u sīwā karūn^u gatshi bartahas path 1643.
 ' gōdān^u gatshi tsarana-kamalan mīth^u tas din^u
 ' chalith pād tām^u-sānd^u tawa-pata gatshan cēn^u 1644.
 ' karus sīwā barus lōl shēr zānun
 ' sōbōz^u-sūty Rāma-juv Nārān mānun 1645
 ' yih chēy sath kath chuh bartā pānā Bhagawān
 ' tamis sīwā karith Vaikunth chih prāwān 1646.
 ' ts^uh chēkh butarāth^u bartā zān ākāsh
 ' pakus sūtin karan sōriy ts^u shābāsh 1647.
 ' pakus sūtin ma kar tōkhūr^u kadam tul
 ' sōbōz^u-sūtin zān myōn^u nēr chēy sul 1648
 ' yih kami-putshy chēkh amis-pēth bar karan band
 ' chuh ath-pēth kyāh hasar wātakh na zāh and' 1649.
 dapus tami tōra, ' rēsh^u-bāyō yih mō wan
 ' amis-nishē chuy barābar dōst dushman 1650.
 ' zakh^um ām^u-sānd^u balān^u pānas bē-dawāh chiy
 ' akis bāmas amis dah lach hawā chiy 1651.
 ' yih chuy hath-gor^u pōrush cyōn^uy mē driy chēm
 ' amis kar chēy khabar, " kath jāyi triy chēm " 1652.
 ' tithiy dōda-shur^u siphath nābad-phaiyau-sūty
 ' nēhāl āwāra nābad khēth kārin kūt^u 1653.
 ' tyuthuy chus dil kuniy kāh kath chuh bōzān
 ' mulay chuna ada, rēsh^u-bāyō, yih rōzān 1654.
 ' sēthāh gam hyot^u mē path ārām na zāh ām
 ' tsōdūsh^u candrama chēs Sītā mē chum nām 1655.
 ' amis-sūty zahr-tsāpun^u lōla-thāwun^u
 ' amis-nishē som^u chuh rāch^urun^u rāwarāwun^u 1656.
 ' yih kēshāh aqijē tay rath māz mē ôsum
 ' tih zōlum, zālanan zangāra kōsum 1657.

‘ mě kēh wōñ chum na Rāmanē nāwa-rostuy
 ‘ dazan chum dīph něb^urimē wāwa-rostuy 1658.

‘ phuṭith phōnūs zi ṭhīkyā tsōg^u wāwas
 ‘ karān ālūts^u pawān pēṭh Rāma-nāwas 1659.

‘ na rūz^um tan ta man ta wāsanā wōñ
 ‘ yih kēh sōruy tih kēh suy bāsanāwun^u 1660.

‘ amis-nishē sōth-kālas yēm¹ na kēh wow^u
 ‘ harud atsanay gōḍāñ suy chuy diwan now^u 1661.

‘ amis Rāma-tsandras path yēs galith pān
 ‘ suh āsyā myōn¹-pōṭhin hāl-i-hairān 1662.

‘ kariy sīwā bariy yus tas sēṭhāh lōl
 ‘ gānz^ur bā ām¹ suh tāth¹ nāras-andar zōl^u 1663.

‘ gatshan nazdīkh yēs āsiy ba-darshēn
 ‘ wuchan gulzār tas-nishē dūri rōzan 1664.

‘ mě kor^unam tsas ta chēs bēkas gamüts^u khār
 ‘ ts^uh wantam wōñ chuh bartā Rāma-autār 1665.

‘ sōkhas wōtith mōkhas bōy¹nas namaskār
 ‘ dōkhas-pēṭh wātanöv^unas cāra lācār 1666.

‘ niyēm pānas-sūtin gēlēm yih badzāth
 ‘ ahankāras khotum hīthāh logum gāth 1667.

‘ tsolum trövith bōh kot^u lāras zanāna
 ‘ taway yuth^u rōsh ts̄hōḍum pōn¹-pāna¹ 1668.

tih būzith Rāma-juv yüts^u gav awāra
 wanani log^u tas rēshis, ‘ ath kyāh chuh cāra 1669.

‘ yih yēṭh ös^u Yīshōras bōzana na kēh ām
 ‘ logus dar-māda nāhaka gōs badnām¹ 1670.

dopus tām¹ rēsh¹, ‘ ts^uh chukh autār pānay
 ‘ karun^u ösuy lukān-hond^u gav bahānay 1671.

‘ satī Sītā chēh zanmas būm āmūts^u
 ‘ Zanakh rāzas ti mēṭe-tala ös^u drāmūts^u 1672.

' sēthāh zōrī karan tsēy-kun gandith man
 ' wandan dēn-rāth tsēy zuv jān pādan 1673.

' tshuñ⁶th trōvith tsē māsh⁶rōv⁶th asünz⁶ māy
 ' tih mā gānz⁶ruth wanās-manz kyāh chuh tas pāy 1674.

' ts⁶h gatsh nagaras-andar wōū gōsa gam trāv
 ' tayōrī kar jagāk⁶ sāmāna sōmb⁶rāv 1675.

' tsē pata zōrī karith tot⁶ wātanāwan
 ' madārāy wāra wāra mananāwan 1676.

' wanās rātas dōhas tim tim bahānay
 ' yimas sūtin anan tot⁶-tām bōh pānay' 1677.

83. RĀMA TRIPARES THE ASVAMEDHA SACRIFICE. HE SENDS 4ATROGHNA
 TO SEEK SITĀ.

yih shēch⁶ būzith pakān sōn rōph chakan drāy
 rēshis rukhsath hyotukh Ojudyā-nagar tsāy 1678.

kür⁶kh shödī munödī drāyē bāzōr⁶
 samith rēsh⁶ āy yēgñēs-pēthi tsōwāpōr⁶ 1679.

kür⁶kh jāyāh .mukarar bīth⁶ brōhman
 karani lāg⁶ zaph Dayēs-sūty gond⁶ timau man 1680.

dapan, pūr⁶-kin⁶ bōnā bīth⁶ sēd ta sannyās
 pachim⁶-kin⁶ akh Wasishth mahā-ryosh⁶ ta biyē
 [Vyās 1681.

dachin⁶-kin⁶ byūth⁶ Agasty Nārad mōnīshōr
 wōtār⁶-kin⁶ sāri samsārāk⁶ rēshīshōr 1682.

biyēn tarphan bīhith ös⁶ ātmajñöni
 gīyān bāwan ta hāwan pōr'zöni 1683.

samith āmāt⁶ tapīshōr sēd ta biyē sād
 korukh āramb tulukh yēkh-bār yih samwād 1684.

wanani lāg⁶ Rāma-tsandras-kun ba-yēkh-jā
 ' tsē-sūty az yēgñē-mandālas shūbi Sītā 1685.

' satūc⁶ sōkhī chēh yiy, " triy sūty āsūn⁶
 ' " sapani ashōmēd saphal biyē vyād kāsūn⁶ " " 1686.

daram pôlun pozuy yāmath tih būzun
Shēturgun anani tas Sītāyē sūzun

1687.

hukum būzith gatshith tot^u wōt^u lārān
ryoshwālī dýūthun prakaṭh zan pāna Nārān

1688.

paran pēv tas rēshis kor^unas namaskār
'manākⁱ dōkh tröv'tav wuch'tav tasāndⁱ kār'

1689.

shēran sōpon^u ta wān'nas sōrⁱ kāran
'satī Sītāyē Rāma-autār chuh tshāran

1690.

'dayā kar wōth ts^uh Sītā mananāwun
'ts^uh yis sūtin ta tas-nish wātanāwun'

1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND SWallows HER UP. THE SITE OF THIS WAS UNKNOWN TO THE GODS, BUT IT IS LOCATED AT SHĒNKARPÖR.

tih būzith gav suh ryosh^u tas karani zōrī
'gamuk^u chal mal ts^uh chēkh nirmal kōmōrī

1692.

'patimⁱ gam gōsa tshun trövith t^ukan nēr
'garas-kun pakh ts^uh wōñ pananis sōras phēr'

1693.

satī Sītāyē būzith tāñ tshuṭ^un bākh
kañēn tāmⁱ-sandi wadana yuth^u sapānⁱ cākh

1694.

dopun, 'kētha-pōṭhⁱ gatsha tath Ojudyāyē
"kađith tshuñ^umūts^u," dapan, "wuñ pāna āyē"

1695.

'lashēn-hünz^u rēh dilas chēm gōm bēdād
'pashēn chēs yüts^u hashēn kyāh bāwa rōdād

1696.

'amā kyāh kara, yih ryosh^u chum yistāda
'diyēm shāphāh gatsha mā khār zyāda'

1697.

tih wōbarōwun wanith tami tāñ tim drāy
Shētrugnas sūty hēth Ojudyāyē-manz tsāy

1698.

jagas Wōlmīkh munīshōr wōt^u tshārān
tamis-pata āyē Sītā pāna lārān

1699.

yiwan yēli dīth ⁶ Sītā Rāma-tsandran jagus-manz tsāyē man tas ḫs ^u harshēn	1700.
paran pēyē Rāma-tsandras tsār ¹ wānīn zār prayēm bor ^u nas sēthā kor ^u nas namaskār	1701.
‘wanum kyāh chum hukum wuñ-kēn bōh āyēs ‘phūr ⁶ m pānas korum kyāh mājē zāyēs’	1702
dopus tām ¹ tōra, ‘kar nīrmal panun ^u pān ‘rēshēn-hūnz ⁶ hāv driy sōr ⁶ y tsaliy hān’	1703.
tih būzith lūj ⁶ wanani Nārāyēnas-kun ‘Nirānzana kyāh mē-pēth bēdād yih sōpon ^u	1704.
‘gayēs āwāra yūts ⁶ Yishōr prakaṭh nēr ‘adari samsāra-nishē sapūñ ^u s sēthāh sēr	1705.
‘dazān chēs yūts ⁶ razan kyāh pān khōrum ‘ts ⁶ h dim sōkhī na-tay tan nāra zālum	1706.
‘chēsay nīrmal mē yit ¹ drēshṭanth hāwum ‘yatiy āmūts ⁶ bōh chēs tot ^u wātanāwum’	1707.
sa Sītā yiy wanān wuñh ḫs ^u phēshān pashēn tim rēsh ¹ ta yāmath ḫs ¹ dēshān	1708.
tasond ^u sath wākh Dayēn būz ^u ḫs ^u rōt ^u sāth judā sōpūñ ⁶ tamiy vīzī pāna butarāth	1709.
prakaṭh gayē būm nishē Sītāyē āyēs wonun tas, ‘cāra kēh na lōn ¹ -nyāyēs	1710.
‘sēthāh tsōluth saphar tay pān gōluth ‘satī rūz ⁶ kh sōdarmuk ^u wāda pōluth	1711.
‘t ⁶ kan wōth khas ts ⁶ h pēth yith wōñ vimānas ‘yitīc ⁶ lay trāv ts ⁶ h pakh pananis makānas’	1712.
tih būzith khūt ⁶ prangas wuñh ⁶ būmi-manz-bāg wasith gayē Rāma-tsandrun ^u hēth dilas dāg	1713.
samīth īkōsh ¹ wuchani üy dēv darshun karani Sītāyē lāg ¹ tim pōshē-warshun	1714.

tanay-pēṭha az-dōhas-tāñ tim Trēkāran
diwan wān¹ sani wōgani prath jāyē tshāran

1715.

wasan Pātāl akh tshāran ba-ākāsh
trēyūm^u samayēs wuchan prath jāyē prakāsh

1716.

rēshis ada pruyutsh^u timau, 'tsūj^u kami gāma
' harān osh^u yūts^u paran gayē "Rāma Rāma"

1717.

dopukh tām¹, 'Dōri Shēnkar-pōri manz-bāg
' wasith gayē Rāma-tsandrun^u hēth dilas dāg

1718.

'kruhāh akh manza tot^u-tām az-Kurīgām
' wasith yēli gayē tēli bōzana mē tāt¹ ām

1719.

'wuchum tati dōrē-manz akh nāgarādāh
' hyotum Sītāyē-kun lāyun mē nādāh

1720.

'dopum, "mātā satī Sītā nēbar nēr
' "chuh prāran Rāma-juv kor^uthas sēthāh tēr"

1721.

'tih būzith nāgarādas wōth^u talōtum
' tyuthuy yuth^u shōra-sūty kōpyēy rum rum

1722.

'chēyēy yētsh gatsh wuchun hāviy sa darshun
' pēwan yēli chuy zamīnas pōshē-warshun'

1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE R̄SIS CONSOLE HIM.
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATĪ
AND LAVA KING OF LAVAPURA (LAHORE).

tih dīshith yūts^u sapon^u krūdī suh Shri-Rām
khūñ^un mēts^u būm^u gömūts^u ös^u bōna trām

1724.

wanani log^u, 'kyāh mē kor^u Sītāyē-pēṭh hāl
' harith rath yūts^u tsalith gayē zēr-i-Pātāl'

1725.

rēshyau yāñ ḍyūth^u ta kor^uhas dam dilāsa
badan nōw^uhas ta wol^uhas khāsa tāsa

1726.

wanani lāg¹ tas, 'sēthāh kür^uthan sa māra
' karēth shur'lāza gari kür^uthan awāra

1727.

'satī titsh^u aina-nirmal pān hāwān
' sapūñ^u shītal na pānas hān thāwān

1728.

‘patav-lākan parāyēn tas tih būgun	
‘gōḍāñ yus āv zanmas Dāy ¹ yih lyūkhun	1729.
‘yētiy āmūts ² totuy gayē chuy-na kēli pāph	
‘yēgañ samāph kar wōñ trāv santāph’	1730.
madārāy wāra wāra mananōwukh	
giyānāk ³ shēbd wān ⁴ wān ⁴ bōzanōwukh	1731.
suh Wōlmīkh ryosh ⁵ giyān tas bōzanāwān	
patav samsār chuy bram bāzē hāwān	1732.
timau yāmath yih won ⁶ has āv hōshēs	
karani log ⁷ nālamāt ⁸ tath aqna-jōshēs	1733.
tshunin darwāza wāth ⁹ tām ¹⁰ prath khazānas	
garīban ta atītan ditin dūnas	1734.
rēshēn jōgēn dyutun sōn mōkta jōrī	
mangani öhī logukh yūt ¹¹ karāni zōrī	1735.
suh phārēkh byūt ¹² ānin tim ziṭh ¹³ z ¹⁴ h pharzand	
harani log ¹⁵ osh ¹⁶ karani log ¹⁵ yiy timān sand	1736
‘lasiv tōh ¹⁷ wōñ mē chíwa zuwa-jāna-khōta tōt ¹⁸	
‘hukumrōnī kariv Yindrāza-sānd ¹⁹ pōt ²⁰ ’	1737.
mōkāṭa gond ²¹ nakh kalas, ‘gātsh ²² nakh balāy dūr’	
Kushēs Kushēwath Lawas tām ¹⁰ dyutun Lōhūr	1738.
karani lāg ²³ pāth ²⁴ shōhī gōsa trōwukh	
garīban brōhmanan darmārth thōwukh	1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO LEAVE THE EARTH. DEATH OF LAKṢMĀYA. RĀMA ASCENDS TO HEAVEN WITH BHARATA AND SATRUGHNA.

wumar sapūñ ²⁵ s barābar kādīn kāh sās	
dapan, Yēm-rāza lōgith brōhmunāh ās	1740.
wuchun yāmath wōthith gav pyōs pādān	
dopun tas-kun, ‘tsē kētha thiūv ²⁶ tham yih lādan	1741.
‘prasan rūziv waniv kati chēwa basan-jāy	
‘kunyuk ²⁷ mā chum hukum yi-na man khēyiv grāy’	1742.

dopus tām ¹ mōktasar, 'az kar ts ^ə h darbār 'wanay kēh kath ts ^ə h wōñ sōpan khabardār'	1743.
tih yāñ būzun korun mūkūph hyon ^u -dyun ^u ba-khalwath byūt ^h suh tas-sūtin kunuy zon ^u	1744.
yih kēh wanihēs tih tām ¹ brōt ^h pāna būzus dopus, 'Brahmā-juwan tsēy-nish bōh sūzus	1745.
'dopum tām ¹ , "myāñi zēvi kār ^z ēs namaskār "Niranzan pāna āmot ^u chukh ts ^ə h autār	1746.
"koruth sōruy dyututh sōn mōkta dānas "dayā kar wōñ ts ^ə h khas pananis makānas	1747.
"na-tay chuy yūr ¹ rōzun asē ma lad bōr ^u "zayēs wōtith Dayēs-pēt ^h kyāh karav zōr	1748.
"tshēnith mā gatshi yih sum-sōt ^h chus bōh khōtsān "amā ās ¹ kyāh karav, tiy chuy tsē rōtsān ""	1749.
tilh būzith ārawal zan tas mōkhas gav sapon ^u bābari sōkhas wōtith dōkhas pēv	1750.
Narāyēn pāna ösith tas tih gav krūt ^h wuchiv samsār sārēn ¹ kyāh lagān myūt ^h	1751.
ba-hukm-a-Rām Lākh ¹ man ôs ^u raṭith bar tatiy āyāv tot ^u Durwās mōnīshōr	1752.
suh ryosh ^u krūdī zi rüt ^u -rost ^u timan-nish tsāv sōrith phuṭ ^u run ^u hukum Lākh ¹ man tatiy drāv	1753.
tamiy hīta asār samsār hōwun ba-Gangā-tīr gatshith tām ¹ dēh trōwun	1754.
tih būzith Rāma-tsandras shūkh sōpon ^u hyotun mōkh tas sirī sās zan tāñ nōpun ^u *	1755.
shēmith sāric ^u āsh trōvith kür ^u tayōrī mēth ^h ar böy ¹ ta wazīr bāndav sūty sawōrī	1756.
korun rukhsath tamis naḡaras khabar gay samith tim drāy trōv ^u kh sāric ^u y lay	1757.
'alith tani pōṭ ¹ wast ^h ar Rāma-juv drāv Bl ^h ruth Shētruñ sūty hēth, wōñ ts ^ə h kan thāv	1758.

* The metre of this and the following verses is incorrect. Only one MS. is available.

asan tim drāy, biyē sōriy gay shūkas khasani yēli log ^u Rāma-Juv Vishṇu-lūkas	1759.
samith pata drāy tamis sōriy nagar-lūkh gayēy tās ¹ -sūty lōla trāvyōkh dōkh ta boq ^u shūkh 1760.	
wanay kyāh shōr wōth ^u sōris jahānas khaśith gay Rāma-tsandras-sūty vimānas	1761.

87. THE EPILOGUE.

Dayēs-sūty kar ts ^h lay muh lūb yitiy trāv marun ^u sārēn ¹ ta wuch rōzani kus āv	1762.
sōyētsh phēriy wōnduk ^u nēriy tamannā shēran gatsh Rāma-tsandras lāg ts ^h Sītā	1763.
tsē yōdwai Lav ta Kush chiy thav tihünz ^u āsh gōras ada.bāv suh hāviy sūrē-prakāsh	1764.

(Metre, *Accentual.*)

nāma lēkha shyāma-rūpa lōl ām cyōn ^u biyē wōla sōn ^u Rāma-tsandarō	1765.
gāma gāma tshāran lūstīm mē pād wati wati wān ¹ diwan ditsāmay nād nān ¹ gōm sir yāra cāra nō mē zōn ^u biyē wōla sōn ^u Rāma-tsandarō	1766.
ok ^u dōh ta akh dōy dōyim ^u kas chēh jāy trēy trēgūn ^u triyē-hond ^u kar ts ^h wōpāy tsōram tsōwāpōr ^u ts ^h y āsawōn ^u biyē wōla sōn ^u Rāma-tsandarō	1767.
pōntsam pōnts prān myōn ¹ prāran chiy Shiwa Shiwa shāyi shāyi tshāran chiy sath satam sōbāv cyōn ^u chum karma-lōn ^u biyē wōla sōn ^u Rāma-tsandarō	1768.
kashē kās ashātamūrta kar mē rakhēpāl nawa dwār trōp ^h rit ^h dyāna dīph zāl navi kōna yod ^u suh āsi prāni-khōta prōn ^u biyē wōla sōn ^u Rāma-tsandarō	1769.

dah dishē manza dikpāla lāla lō
 dah akh yēkādaslē Ludar wōlō
 bāh burja-manz-bāg bāg chāv myōn^u
 biyē wōla sōn^u Rāma-tsandarō

1770.

trayōdashē sūrē rūpa apamān ma kar
 tsōdūsh^u zūni Sītāyē hān mō kar
 punim^u-hāndi Rāma-tsandra kāstam mē grōn^u
 biyē wōla sōn^u Rāma-tsandarō

1771.

thawayō bōh mōshka-sūty tan nōvith
 bāwayō sir sīna mutsarōvith
 rōvus bōh yüts^u kāl az hōzta myōn^u
 biyē wōla sōn^u Rāma-tsandarō

1772.

rōw^umot^u yēli lob^u lūb-i-lubāb bāv
 ' Rāma Rāma ' trāv mō, wōndas kath ts^uh thāv
 rāvi yēli hāvi kyāh hēyi mandachōn^u
 biyē wōla sōn^u Rāma-tsandarō

1773.

Dashērath tsand^ar chuy trövⁱzēn na zāth
 ' Rāma Rāma ' chuy wanān dōh ta rāth
 tim trēh bōyⁱ dēshan chih cyōnⁱ trē-gōn
 biyē wōla sōn^u Rāma-tsandarō

1774.

dyāna cyāni dēwatā chih zinda gatshān
 rākhēs chih yitⁱ ruma ruma marān
 rinda bōz kōna wōnda zinda karōn
 biyē wōla sōn^u Rāma-tsandarō

1775.

Kikī kōkōm^u ūra-mōj^u chēyō
 yot^u yot^u gatshakh tot^u bōh lārāyō
 wanayō wōnda-vyād wāsanāyē shēmōn^u
 biyē wōla sōn^u Rāma-tsandarō

1776.

Dandakh-wana wana-manza tshāran chiy
 wōndaki bāgā phōli yēmb^ar-zal ta hiy
 rōshē wōla karayō pōshē-warshōn^u
 biyē wōla sōn^u Rāma-tsandarō

1777.

pāma chēm diwan vēsa dāsa wōlō
 rāza-warna jōgi sannyāsō lō,
 vēsa dāsa chēm karan pitarēñi-tōn^u
 biyē wōla sōn^u Rāma-tsandarō

1778.

sūty sūty ās athawās yāñi naniy
 ādi anta wāsanā dās tāñi baniy
 kūph kāsi tas yus wuchiy rūph cyōn^u
 biyē wōla sōn^u Rāma-tsandarō

1779.

athawās yod^u tsē wumri-waīsi gatshiy
 Shūrpanakh shēch^l hēth kaīsi nō gatshiy
 tambalāvi shōr yuth^u khēyi kabila-krōn^u
 biyē wōla sōn^u Rāma-tsandarō

1780,

dōn-hond^u sang mana tsūri-pōth^l karun^u
 mētra-shētra-bāv gatshi dūruy karun^u
 shur^l-bāshē trāv wōñ khur^l ta zāl ma wōn
 biyē wōla sōn^u Rāma-tsandarō

1781.

shētra-rost^u shēhr chuy man panun^u
 sath sōkhī chuy Lākh'man panun^u
 wōla wāl^l tsali tsūri yuth^u na bōz myōn^u
 biyē wōla sōn^u Rāma-tsandarō

1782.

lachē-nāvi gacha-kuṭhi watharōwumay
 nawa-dwāra-sōst^u shrūts^u gara thōwumay
 Hara mō wōñ dubāra dēh kar myōn^u
 biyē wōla sōn^u Rāma-tsandarō

1783.

sōna rōpa sāvī sāñi mandōri bēh
 lūb^lrāv ma na-ta gandī Lankāyē rēh
 tshēta gatshī na zi lōkacyāra pōñ^u samōn^u
 biyē wōla sōn^u Rāma-tsandarō

1784.

Halmata balavīra yūr^l wōlō
 lōkacyāra bōz'gāra hā qābalō
 lyukh^u hāv wāl^l mō mē kar wōñ krōn^u
 biyē wōla sōn^u Rāma-tsandarō

1785.

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